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The American Notion of Wealth.

By W. Everett Henry, McMinnville, Ore.

Its Historical Development.

A recent writer on "American Economic History", in discussing early developments in America, says: "The motives of colonization were varied—religious, political, and economic being inextricably combined." The managers of the Virginia Company, for instance, felt that the first object of that plantation was "to preach and baptize into the Christian religion . . . a number of poor and miserable souls wrapped unto death in almost invincible ignorance." The various European nations wanted as much of the new land as they could get and hold, and divergence of political ideas sent many settlers into the new world. Yet probably more important on the whole than the religious and political were the economic motives. People came to the new world and underwent the hardships of establishing themselves here largely that they might better their conditions economically.

Columbus is reported to have said, "He who possesses gold does all that he wishes in this world, and succeeds in helping souls into paradise." This feeling of the discoverer of America with respect to wealth was not only shared by many who came as settlers to the new world, but it early became one of the prominent features of American thought which was later to take on menacing aspects.

James Truslow Adams notes some of the early manifestations of the tremendous urge to secure wealth which surges for good or ill through all periods of our national history. He sees early New York City as "a hustling, money-grubbing, rather corrupt community," whose leaders were so anxious to get rich quickly that they would ally themselves with pirates and strengthen the Indian foes of the settlement. Already "a rough-and-ready, overbearing, bribing, and unscrupulous type of business man was beginning to emerge." In the South "the rich grew richer, intermarried, controlled the Council, formed a clique with the governor" and controlled the country and forced the beginning of class distinction and racial pride. By the middle of the eighteenth century there had come "an immense increase in the wealth, luxury, and leisure of the fortunate rich," and the poor people were beginning to feel that even in the new world they were being shut out of the opportunties to rise which were justly theirs.

As the rich increased in riches and in numbers there began that development of the "frontier" which continued a significant factor in American life until 1890. Those who disliked the coming of law and order, or who were dissatisfied with economic conditions began that long trek westward into unsettled areas which finally deprived the Indian of his hunting grounds and these disaffected elements of our population of any further escape from the sources of their dissatisfaction. The people who kept pouring into the ever-changing "frontier" had one common and fundamental problem. They must "make money" or at least "build up the material structure of a home."

"We have one material which actually constitutes an aristocracy which governs the nation. Talents, birth, virtues, services, sacrifices, are of little consideration with us." These words with such a modern ring are not modern at all. They were written by John Adams in 1808. Thus early wealth was manifesting its power, a power in which all longed to share. But the continued development of the "frontier" added another element to the American notion of wealth of exceedingly sinister import. Under frontier conditions of life, "Material suc-

cess became a good in itself that could not be questioned." Making money came to be thought of a patriotic and moral obligation even though the means used to amass the wealth might not be altogether honorable. Adams pictures the American of about the middle of the nineteenth century reasoning thus: "It might, of course, be wrong . . . to make false statements, even to perjure himself in a report or application to the government, to bribe a legislature, to hoodwink a competitor, to take an unfair advantage; but if he could make a million in a year instead of in ten, was not that a patriotic service that might well outweigh the personal peccadillo involved in the means of its attainment? Were not the voices of the Church and public praise united in assuring him that by making money fast and 'developing' the country he was rendering a patriotic service and performing a moral duty? If the making of a hundred thousand was a moral act, the making of a million must be one of exalted virtue and patriotism."

So firmly did this notion of wealth come to be implanted in American thought and life that it still holds the field after almost a hundred years, and despite the exposures which have come from time to time through the decades of its shameful results.

Its Religious Basis.

With such a notion of wealth developed through the earlier history of the American people it is scarcely a source of wonder that, with such vast material resources to be developed, the United States has now become the richest country in the world, possessing wealth probably as great as that of any five nations in Europe.

Has religion had anything to do with the rise of this notion and the amassing of this abundance of wealth? And if so, just what kind and what phase of religion have made the largest contribution?

The testimony of American business men leaves no question as to the influence of religion on the business life of today. Roger Babson states that he has interviewed and corresponded

with four thousand American leaders in industry and other lines of endeavor. Such a number would doubtless constitute a fair cross section of American business leadership. Each of these leaders was asked this quetion: "What influence, if any, has religion had on your business success?", and all but a mere handful replied that the inspiration of religion was the secret of their success.

If religion is so vitally and uniformly connected with business success today, the beginnings of that connection must be sought far back of the present moment. Such connections do not arise overnight, but are the products of long periods of time and frequently of very odd developments.

Two recent writers deal somewhat directly with this phase of our subject, but with marked differences of view. Prof. Luccock (*Jesus and the American Mind*) presents Puritanism as the religious basis of American wealth. To us of the twentieth century he represents the Puritan as saying: "I leave a sense of God; of responsibility to God; a tradition of duty and the high seriousness of life. I leave an inheritance of devotion to the human rights of the individual and their expression in democracy. To you also I leave, with all the conflict involved, an exaltation of success; a sanctification of profit; a strong momentum to the acquisitive instinct which sadly belies my affirmation that the chief end of man is to 'glorify God and to enjoy him forever.'" And Puritanism, of course, came to America from England by way of the continent of Europe.

To this assignment of importance to Puritanism in the business development of American life Prof. Hall (*The Religious Background of American Culture*) objects vigorously. He contends that the strain of religious thought most prevalent in American life was not Puritanism, but that form of Dissent originated by John Wyclif long before Puritanism arose and quite different from it. To this strain of Dissent he attributes some share in the development of American wealth, but evidently regards it as a factor of relatively minor importance. He concludes the chapter on "Religion and American Capitalism" as follows: "But about all that one is justified in con-

cluding is: that the great and most influential portion of the North American population was of Anglo-Saxon origin, and that the largest proportion of these came from the class that in general supported English Dissent; and that the ways of thought and general characteristics developed in this class by its struggle for power, by its religious tradition, and by its racial traits made for industrial and capitalistic progress, and that the slower processes of land cultivation were less liked and more seldom followed."

It is easy to err in estimating the value of one factor in any historical development. Always there are many factors working at the same time, it may be co-operatively, it may be antagonistically, and the effectiveness of any one cannot be wholly and with certainty segregated from the others. These different estimates of the place of religion in the upbuilding of American wealth are not, therefore, surprising, nor do they cast the least doubt on the presence and operation of the factor under discussion.

The writer sympathizes with Prof. Hall's estimate as to the respective values of Lollardism and Puritanism in America's religious development, but questions his estimate of the place of religion in the development of American wealth. The basal fact in the present consideration is probably that stated by Prof. Hall in the following words: "But in his (Wyclif's) followers we see the growth of a deep-seated antagonism to the amusements, the forms of worship, the spirit and drift of the ruling classes more or less closely identified with the Anglican Catholic mode of thought and habit of life." Perhaps some of this antagonism was due to class distinctions, for the Lollards were recruited from the lower classes of English life, but when we remember Wyclif's emphasis upon the Bible and the Bible's teachings as to amusements and manner of life, it seems more probable that the antagonism was fundamentally and preponderantly religious.

This antagonism, whether in Britain or in America, tended inevitably toward thrift. The things loathed were expensive, and abandonment of them resulted in much saving of expendi-

ture. The resultant savings gradually built up the wealth of the groups, and especially of certain individuals, and this wealth was prized by all as adding to the prestige of the whole body. By many, at any rate, if not by most, possessions came to be regarded as an evidence of divine favor.

A further element needs to be considered also. It was a part of the religion of these followers of Wyclif (and of the Puritans also) to be "diligent in business." They stressed integrity, hard work, temperance, efficiency, enterprise on the part of individuals, and this diligence in business laid further the foundation for increased worldly possessions.

Nor are all these considerations nullified by Prof. Hall's contention that the Lollards probably never were so much as one-third of the population of England (others place the proportion much higher) and that their spiritual descendants in America never at any time constituted more than a comparatively small fraction of the total population. This may all be true, yet as he virtually admits, this fraction was the most influential portion of the American population for many decades, and probably continues so to this day. Their emphasis on the economic virtues and their conception of wealth as a mark of divine favor have penetrated practically all elements of American life and have become basic in much of American thought.

Of course, this religious basis of the American notion of wealth is not wholly Christian. It has in no small measure paved the way for the coming of American capitalism, and American capitalism as it stands today is far from being thoroughly Christian. But who will condemn the elements mentioned as entering into the religious basis of American wealth? Is antagonism to the frivolities of the world wrong? Are the economic virtues of integrity, hard work, efficiency, temperance and enterprise to be called unchristian? But if these things are above reproach, whence comes the evil in the present situation?

Clearly there was a fatal omission. The second commandment, as Jesus summarized the law, failed to reach the center of the stage in either Lollard or Puritan teaching. Things be-

gan to crowd personality and Mammon to encroach upon the place of God. And to make the religious basis of the American notion of wealth thoroughly Christian has become a task so gigantic as to threaten with exhaustion all the Christian forces of the continent.

Its Fruitage.

It is evident to everybody that all is not well in the economic life of America. Not only do "depressions" from time to time descend upon us with all their accompanying woes, but wealth has "predatory" tendencies. It manifests but little respect for law or the welfare of society, and inserts a corrupting hand into all departments of civil government.

Shameful and disgusting as all this may be, it is nevertheless only the logical outcome of the notion of wealth which came, through the rapid development of our country, to possess the American mind. If to make money rapidly is thought of as a patriotic duty; if the amassing of great wealth is regarded as such an important service to the country that the moral quality of the methods used in the acquisition must not be too closely scrutinized; if the man who has made a fortune by fair means or foul is proclaimed generally as "the leading citizen"; then by general consent an invitation is extended to practise rascality along all lines.

Results of this invitation have been evident through the decades. The era of the building of the great trans-continental railroads is notorious. They were built with government aid both in cash and land grants. In a few years the government gave to four great western railroads approximately 130,000,000 acres of land, a domain greater than three New Englands. Not content with this, the promoters of the roads watered the stock on a gigantic scale and squeezed profits from the construction companies. A careful historian declares that the Union Pacific "appears to have been built entirely at the expense of the government and the first-mortgage bondholders." Oakes Ames, Congressman from Massachusetts, distributed shares of the Credit Mobilier to other members of Congress and public men,

"where they will do the most good to us," on the principle, as he himself declared, that it would "induce men to look after their own property." The "Tweed Ring" between 1868 and 1871 looted the treasury of the city of New York to an amount variously estimated from $45,000,000 to $200,000,000. A court house planned to cost $250,000 actually cost the city over $8,000,000 without being finished. The story of Jay Gould, Daniel Drew, Commodore Vanderbilt and the Erie Railroad is equally malodorous. Gould and Fiske's "corner on gold" brought on "Black Friday", which paralyzed "the business of the whole country" for weeks, shook the "foundations of business morality," and left a slimy trail that led perilously close to President Grant himself.

Not only have millions of innocent people been made to suffer, and civil servants of all kinds, including two Presidents of the United States, had their good names besmirched, but municipalities, counties, states, the nation itself—all are encumbered with debts so huge as to threaten in many cases bankruptcy and repudiation.

While these debts have been incurred for ostensibly public service and improvement, much of the money has been expended without adequate benefit to the people, an undue proportion has gone into the coffers of "big business", and an unknown amount has gone into the pockets (or safe deposit boxes) of corrupt politicians that they may be kept quietly subservient to those "higher up." The following recent summary of some of the things the citizens of Philadelphia "have to look upon" indicates how affairs have been going east and west: "A stadium, costing two millions, built in a swamp, lying idle, cracking, settling toward dissolution; a big hole under Arch Street, dug years ago for a subway, costing a million and more, now covered up and forgotten, because the subway plans have changed; a bridge over the Schuylkill costing two millions, idle now for over two years because when it was built no approaches were provided for, leaving the beautiful bridge inaccessible; another subway being built to 32nd Street, but that can never be used until it is built to 46th Street with no money in sight any-

where for the completion of the job; two governments, county and municipal, having exactly the same territory, each with free access to the same treasury, but only one responsible for the deficits that ensue; a city that has practically exhausted its borrowing power and facing a deficit of twenty millions in its present budget and yet afraid to increase its taxes for fear of the public reaction, its councilmen frantically striving to devise some short-change operation that will postpone the evil days of discovery."

But why go further into details that would fill volumes and smell to heaven? At the present writing the people of America are feeling the fruitage of our notion of wealth so keenly that further exposition would be almost adding insult to injury.

Its Present Status.

Now that we have briefly considered the historical development and the religious basis and the fruitage of the American notion of wealth, what is to be said of its present status? Is it still as firmly seated in the life of the nation as it was thirty to fifty years ago? Or is it being slowly modified by the historic forces of these later decades just as it was gradually shaped by such forces during previous years?

In seeking an answer to such questions a number of factors in our national life must be examined. (1) The disappearance of the "frontier" must not be overlooked. Those classes of our people who, as long as there was a frontier into which they could go, were accustomed to slip from under the inconveniences and the responsibilities of more civilized, cultured and orderly life, are able no longer to do so. The onward sweep of more highly organized society has engulfed them, and they must either learn to be content therein, or by passive or active resistance seek to change conditions.

(2) The secular press still almost without exception continues to promote the "frontier" conception of American wealth. This is a fact of outstanding significance, for the secular press has become increasingly powerful in recent decades. With 2,427 daily newspapers in the United States in 1930, besides weeklies

and magazines; with some of these dailies and magazines printing more than a million copies of each issue; with the facilities for distribution through railroads, bus lines and rural routes reaching almost all sections of the country, it is easy to believe that the press of today is having much to do with the shaping of American thought along all lines. And with this pervasive and powerful press shaped in its thinking by the frontier conception of wealth, and whenever occasion demands in more or less bald fashion actually promoting it, it is apparent that the American notion of wealth of the nineties is still rather firmly fixed in our life and likely to be for some time to come.

(3) The influence of the moving picture theatres must also be considered. This comparatively new factor in American life has already assumed amazing proportions. We are told that the capital invested in motion pictures is estimated at $2,000,000,000, and that there are 350,000 people employed in the industry. But the most amazing feature is that the weekly attendance at the more than 22,000 motion picture theatres in this country is said to reach 120,000,000. That is, every week a total greater than the entire population of continental United States above six years of age and physically able to go pass through the doors of the "movies". When, in the light of these facts, we reflect upon the large place the eye plays in the educational process, the vividness with which the pictures are presented, and the large number of children who attend these theatres, it is impossible to avoid the conviction that the moving picture has now become one of the chief factors in the education of "young America". And if we inquire whether the "movie" as an educational influence is tending to confirm or to modify the American notion of wealth, there can hardly be disagreement as to the answer. They are on the whole undoubtedly and strongly supporting it.

(4) Even more rapid than the development of the moving picture has been that of the radio. In the last few years receiving sets have been distributed by the million, and now doubtless 50,000,000 to 100,000,000 of our people listen daily to broadcasts coming from far and near. These broadcasts are

of great variety, and while most of them either support the American notion of wealth or are neutral toward it, there are some that tend to modify it.

(5) Not least among the forces to be weighed is our educational system. Twenty years ago the public school was easily the chief factor in the education of young American life. Today it may with some reason be argued that the motion picture and the radio are strong contenders in the educational field. It is still true, however, that the influence of the public school upon our thought life is immense. The tendency in recent years has been to lengthen the term, make attendance compulsory through a longer period of years, and demand better trained teachers. And within the last few years millions beyond former enrollments have crowded into our high schools and hundreds of thousands into our colleges and universities. Never have our schools had, through so much of the plastic period of life, such a large proportion of our youth. And what are our schools doing to this American notion of wealth which grew up through the centuries? Are they giving it a clean bill of health and passing it on with approval to the next generation? Or are they rather suspicious of it, or perhaps openly condemnatory? Unquestionably many of our educators regard the American notion of wealth with suspicion and some even openly and vigorously condemn it, but on the whole it will have to be admitted that our schools still accept and support it.

(6) Lastly, we must glance at the church also, for as the church had somewhat to do with the building of the American notion of wealth, the church is having somewhat to do with reshaping it today. In fact, of all the factors in our national life that have seriously to do with this concept the church is the only one that appears to have sensed the menace lurking in it and to have pointed out courageously and on a large scale its dangerous features. The testimony of the church is not, perhaps, altogether harmonious, yet it is preponderantly against the notion that the amassing of great wealth even by questionable methods is a patriotic duty and not to be condemned. And by means of the pulpit, the religious press, and the radio this

attack of the church on this notion of wealth which arose out of American frontier life is being carried on with vigor and some degree of effectiveness.

It is difficult to estimate the degree of change at any given time in the ideas of a great people, and that difficulty increases with the lack of homogeneity among the people. That the population of the United States lacks homogeneity is notorious. Our great cities contain "foreign" sections where American manner of life and thought is scarcely discernible. In large rural areas also "foreign" customs and ways of thinking still persist in diminishing measure. So the wisest may easily err in expressing an opinion as to changes which may be developing in the prevalent thought of the American people concerning any important matter. Yet, in spite of difficulties involved, we want to express the earnest conviction that the American notion of wealth, as it came to its full development with the disappearance of the "frontier" at the close of the last century, is being slowly but surely modified; that the conviction that it is a patriotic duty to amass great wealth without too much concern as to the moral quality of the methods used is gradually being supplanted by the conviction that in making money the moral quality of the methods employed is the chief thing; that a good citizen is no longer being so universally thought of as one who makes money by hook or by crook, but more and more as one who in all his dealings is first of all honest and honorable; and that this change is being brought about primarily by the church.

"Preaching Prerequisites."

"I am ready to preach the gospel."—Romans 1:15.

By Russell Bradley Jones, Baltimore, Md.

Seminary Commencement Sermon, 1932.

I.

These words of Paul are your words just now as you complete your seminary preparation. You are saying, "I am ready to preach the gospel." It is a high privilege that is yours and mine, this privilege of preaching the gospel. And to be able to use these words of the text is to be richly endowed indeed.

But I must remind you that it is not easy to say these words and speak truthfully. Do you not remember that incident when the Lord Jesus warned Peter that Satan would make his attack upon him? Peter rather glibly and confidently replied, "Lord, I am ready to go with Thee both into prison and to death." But Peter was not ready. Peter had not weighed his words. Peter denied his Lord.

When one looks carefully into their meaning one finds the words of Paul most significant. I hesitate to call the attention of this group to the meaning of the Greek word which is translated 'ready' in my text. However, I think I shall dare suggest to you that it is the translation of a compound Greek word, the principal part of which originally had in it the idea of passion or fire or anger. It seems to me that Paul is indicating that he is on fire, that he is passionately desirous to preach the gospel in Rome.

We see the significance still furtheer when we recognize that this statement is sandwiched between two other marvelous declarations of Paul. Immediately preceding the text, Paul says, "I am debtor." How that debt weighed upon him! He was debtor to God and he was debtor to mankind. He wanted to pay his debt. And immediately following the text, he says, "I am not ashamed of the gospel." Under any circumstances, in any place, at any time the gospel of saving grace was Paul's

message. No wonder he declared "I am ready to preach the gospel!"

Twelve years ago I stood where you now stand, graduating that year from this seminary. I think I would have used Paul's words without hesitation then. I would have said, "I am ready to preach the gospel." But after these years of experience I pause in the presence of these words.

These professors, whom I love, have done all that any faculty on earth could do for you as far as men are concerned in the preparation of other men for the gospel ministry. But they will agree with me when I say that the most important part of your preparation must be made alone with God. There are indispensable prerequisites that cannot be gotten from text books or teachers. One must deal individually with God for these things.

Then come with me, if you will, and let us sit at the feet of some of the greatest preachers of all time and ask them to tell us how God prepared them for the marvelous work He did through them. Let us seek the counsel of Isaiah, that mighty prophet of the Old Testament, and John the Baptist whom Jesus declared to be the greatest born of women, and the Apostle Paul who has exerted an influence upon the world such as no other man save Jesus. Some, if not all, of the great preaching prerequisites will come out of these conferences if we attend carefully to what they say.

II.

First, then, let us seek a conference with the prophet, Isaiah. What a preacher he was! Surely, he was ready for his task! Let us ask him a question: "Tell us, what is it that we need most in order to be effective ministers of the Christ? Tell us out of your experience." To this question I am sure that Isaiah would answer with one word, and that world would be, "Vision." In order to please Christ one must have a vision, real and vital, for "where there is no vision, the people perish."

You remember Isaiah's vision as recorded in the sixth chapter of his prophecy. For our purposes I am going to say that

that vision was three-fold. First of all, he had a vision of the righteous and loving God. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (Isaiah 6:1-4). This vision of the righteous and loving God saved Isaiah from fatal indifference. After that he could not be indifferent toward God's righteous demands, neither could he be indifferent toward His loving mercy. And both of these attributes stand out as indispensable in a correct conception of God. The second part of his vision had to do with unclean and ignorant humanity. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:4). This vision of unclean and ignorant humanity saved Isaiah from foolish presumption. Never after that did he have the thought that in his own strength or through his own wisdom he might find cleanness. Only by being touched with the coal off the altar of God could one become clean. The third part of his vision had to do with the suffering and sufficient Saviour. Couple with this vision of the sixth chapter some verses from that marvelous fifty-third chapter of Isaiah and you see it clearly. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6). This vision of the suffering and sufficient Saviour saved Isaiah from eternal failure, hopelessness and despair.

I am bold to say that just such a three-fold vision, personally experienced, is vital and indispensable to effective service for our Lord. We must come personally into a knowledge of the

righteous and loving God. We must know from the depths of our hearts to our finger-tips the fact that humanity is lost in its sin. And there must be the burning conviction that the precious blood of Jesus Christ that was shed on Calvary is the only and the sufficient remedy for all sin.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

In the "Life of Gideon Ouseley" by W. Arthur, the story is told of his call to preach. The Voice said "Gideon, go and preach the gospel." But he felt his ignorance and unworthiness and he said, "Lord, I am a poor, ignorant creature. How can I go?" Then the Lord suggested to him, "Do you not know the disease?" "Oh, yes, Lord, I know the disease." "And do you not know the cure?" "Oh, yes, glory be to Thy name, I know the cure." "Then go," said the Lord, "and tell them these two things: the disease and the cure. Never mind the rest. The rest is only talk."

All the great servants of the Lord Jesus Christ have had their visions. Abraham was a man of vision. Moses was elevated from tending sheep to saving men after he stood before the burning bush. "Daniel beheld 'the Ancient of Days.' Dying Stephen had his vision of the risen Christ. Paul had his 'heavenly vision'. And John of Patmos saw the old Aegean lighted up with scenes of celestial glory." And all of these saw the true nature of sin, the centrality of the Cross and the supremacy of divine grace in their visions. We understand now why Paul declared to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

Without this vision the people perish and preaching is vain. Let me ask you, are you ready with your vision? "Art thou a master of Israel and knowest not these things?" Go, get that vision before you lift your voice for God. The effectiveness of Isaiah emphasizes the necessity of a vision.

III.

In the second place, let us seek the presence of John the Baptist. A strange and mighty man was he. What a part he played in God's great plan for the redemption of the race!

Our conference with John is already made for us, in the first chapter of the Gospel of John, from the nineteenth through the twenty-eighth verses. You remember how a delegation from headquarters in Jerusalem, composed of priests and Levites, came to ask him a very definite question. A dangerous question it was. Any preacher is in danger when he is asked the question that they asked John. "Who art thou?" they demanded. "Why, don't you know me? I am the Reverend Dr. John the Baptist, Ph.D., D.D., the leading evangelist of all Galilee and Judaea. In my campaigns thousands have made decisions. Crowds have been turned away. I am surprised that you don't know me. Haven't you seen my picture in the papers?" It is a dangerous thing to ask a preacher, or anybody else, Who art thou? But John's answer was not the one which I just gave you. It was the courageously correct answer. You find it in the twenty-third verse of the first chapter of John: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." What an answer! "I am the voice." Search the records of the life of John the Baptist and that's all he was, a clear, ringing voice speaking in season and out, always telling men of Jesus. That's all John was! He was a voice! And I think we come to the decision from this conference between John and the Jerusalem authorities that an effective minister of the gospel is nothing more nor less, in his own right, than a voice.

It has helped me to couple verse twenty-three, where John calls himself the voice, with verse one and verse fourteen of this chapter of John. Verse one says, "In the beginning was the Word and the Word was with God and the Word was God." Verse fourteen says, "And the Word was made flesh and dwelt among us." Jesus was the Word; John the Baptist was the voice giving expression, sounding forth, declaring the Word.

One of the greatest lessons to be learned is that our Lord doesn't want our wisdom but our witness. He cannot use our deep thought but He can use our devout testimony. Paul said, "I delivered unto you first of all that which I also received." His was not original thought but facts that had been revealed to him by the Spirit. As he said to Festus, "This thing was not done in a corner." All that Peter did at Pentecost was to open his mouth and be a voice for the Spirit's words.

Does not this harmonize perfectly with the New Testament teaching that Christ is the Head and believers are the Body? When preachers are willing to be a voice, He uses them, but when they try to be the head or the brain or the will they fail. If man would learn this vital truth from the great preacher, John the Baptist, what a difference it would make in the message and the result. Our message is prepared for us. We must not add to it nor take from it, but deliver it in the power which the Holy Spirit gives. Let us learn this vital truth from John the Baptist.

IV.

And now let our last conference be with Paul, the preacher who means so much to every Christian. And I am convinced that if Paul had the opportunity of speaking to our hearts, he would rush us right into the presence of the facts of Romans the sixth, seventh and eighth chapters. I do not mean by this that Paul would have us ignore these prerequisites which we have already considered. Paul had his vision, to which he was not disobedient. Paul surely was a voice that was heard around the known world of that day and that voice uttered no uncertain sound. It was clear and distinct for his Master. But I do believe that nothing explains Paul's preaching power as chapters six, seven and eight of his Epistle to the Romans.

As you well know, these three chapters have to do with victory over sin and self. And what a hindrance self is to any man who is trying to serve Christ. The majority of us decline the personal pronoun as follows: first person, I; second person, thou; third person, he. But the correct way to decline that per-

sonal pronoun, as some one has shown, is quite different from that. Here it is: first person, He (God); second person, thou (our fellow man); third person, I (myself last of all). But so few of us are willing that self be last. We want self on the throne. It is true of all of us.

And because of this I think Paul would have us look at these three chapters. As he calls our attention to the sixth chapter, I think he would point to the sixth verse and say to us, "Do you know, and know in the depths of your heart with an assurance that cannot be denied, that your old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin? And do you know that you have arisen with Christ to a new life?" And then, after he had established that point, I think he would ask us to look at the eleventh verse and beg us to "reckon ourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord." The dead reckoning of faith is essential. And then he would call our attention to the thirteenth verse and plead "neither yield ye your members as instruments of unrighteouness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." That's the way of victory. That's the way to freedom. That's the way to become a true servant of righteousness.

But with sadness Paul would turn our attention to the seventh chapter of Romans and show how completely he failed to realize this victory when he depended on self. The things he desired to do he did'nt do, and the things he did were the things that he didn't want to do. The Christian life was a terrible conflict. He couldn't rid himself of that body of death. And he would caution every one of us to be careful that we not depend on self, because that means defeat.

Then, with a glow in his heart and a light in his eye he would surely call our attention to the great eighth chapter of Romans where the indwelling and infilling Spirit of God wins the victory for us if we allow Him to have His way in us.

I am sure that I have good reasons for saying that the presence or the absence of that victory offered by the indwelling

Spirit determines whether our lives for service will be effective and joyous or whether they will be filled with defeat and mockery.

Isn't it sad to see the prevalence of defeat in believers? So many of us are like the private in the army to whom the general spoke, saying, "Meier, what would you do if during a war yonder bridge would have to be taken, although it lie under the mouths of the enemy's cannon, and, as only a few soldiers could advance at the same time, the order would be given: Volunteers to the front!" His reply was, "I would quickly jump to one side to let the volunteeers pass to the front." And so it is with us in our lives saturated with self. Thinking of our comfort and our own interest, we are willing to stand aside that others may go forward at the Master's command. It is self that is keeping men from the mission field. It is self that is causing servants of Christ to desire the easy places, the large salaries, the applause of men. It is self that is robbing us of victory. It is self that is standing in the way of the triumphs of the gospel.

Self always has and always will prevent God in His work through us. He calls us to high service. He wants to exert His power through us. He wants to give us victory and through the contagion of our victory lead others into the glorious light But self so often prevents us from yielding to Him. I have read that the late Sir Frederick Treves, surgeon to the royal family, was once in a railroad accident. The engine of the train went over an embankment, pinning the engineer and fireman under the wreckage. Finally they were rescued and it was discovered that there was still life in their poor battered, unconscious bodies. Immediately every one turned to the great surgeon and appealed, "Sir, can you do anything?" And Sir Frederick stood, looking down at these poor, mangled forms, wringing his hands in an agony of despair. "Yes," he said, "I could save them, but I haven't got my instruments." Isn't it true that our God looks down upon this poor sin-sick, troubled world, and doesn't He say, "Yes, I could save them, I could solve their problems, I could lead them into the light, but I haven't my in-

struments. These who are called to serve me will not give themselves fully to me."

But when we learn the lesson that Paul teaches us in these three chapters of Romans and allow the Holy Spirit to have the right of way and deny self, Christ becomes free in us and life becomes victorious and glorious.

No, it isn't an easy road, this road of self-denial, this road of victory through Christ Jesus. But it is the road of the Master's will. It is the way He would have us go. Does it not seem that those of us who have been redeemed by His precious blood and know something of the price He paid for us—does not it seem that we would be willing to say to His desire, "Not my will but Thine be done even though it means death? I will deny self in order that Christ might have His way with me." And, strange to say, that's the road to joy and triumph. As Jesus said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." Oh, my friends, do not start until you get that victory.

I said, "Let me walk in the fields;"
God said, "No, walk in the town;"
I said, "There are no flowers there;"
He said, "No flowers, but a crown;"
I said, "'But the sky is black,
There is nothing but noise and din!"
He wept as He sent me back;
"There is more," He said, "there is sin!"

I said, "But the air is thick,
And fogs are veiling the sun;"
He answered, "Yet souls are sick,
And souls in the dark undone;"
I said, "I shall miss the light,
And friends will miss me, they say;"
He answered, "Choose you tonight
If I am to miss you or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."
I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hands went mine,
And into my heart came He,
And I walk in the light Divine
The path I had feared to see.

V.

Once a young girl prayed in great earnestness, "Oh, God, make me anything so long as I be not common-place." Should it not be the desire of every Christian to live above the common-place indifference with which so many are satisfied and enjoy the unique privilege that is ours of triumphant life? This is possible to each one of us, if we will learn the lesson of Isaiah and his vision, John the Baptist and his voice, and Paul and his victory. Then we can say truthfully "I am ready to preach the gospel."

The Problem of Democracy from the Psychological Point of View.

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By Charles Spurgeon Gardner, LL.D.

In considering the problem of democracy from the point of view of psychology, it will be well to begin with an analysis of human personality. It is characteristic of every organism that it reacts from within to stimuli from without. All action is reaction. This characteristic is the more pronounced the higher up the organism is in the scale of life, i. e., the greater the complexity of its organization, which enables it to respond in more ways to a wider, more varied and changeable environment. It is most pronounced in man, the highest organic being with which we are acquainted. In him it becomes an urge to action, an impulse, not only to respond to situations in his environment, but to impress himself upon the environment, to change it to fit himself—in a word, an impulse to self-expression. The urge to active self-expression, is the essential element of will, and is basic in the human personality. Closely connected with this vital urge is another fundamental fact of organic life—feeling. Those reactions which fall in with and promote the vital functions give satisfaction, pleasure; those that run counter to or hinder the vital processes are disagreeable, unpleasant. And always if the urge to action is balked or baffled in any way, it produces disagreeable sensations. In lower organisms feeling must be correspondingly weak and dim; but the higher up the scale of living beings one goes, it becomes clearer and stronger; and it reaches in human beings a high degree of intensity, and especially so in the more highly developed humans.

Now, this vital urge to action, this organic will, with its accompanying feelings, needs, guidance, if it is not to be random and aimless, and as often as not injurious to the organic life; and provision for such controlling direction is made first, in the reflexes and instincts; and in the case of the lower orders of life this is the only control we find. In the human personality

several controls are found—some provided at birth and others acquired in personal experience.

Let us look, first, at the inborn equipment of the organism. Every body is born with a certain organic structure with various functions, the office of which is to guide, from the beginning, his responses to the environment. This inborn equipment of capacities for the guidance of one's reactions consists of the primary reflexes and the instincts. The latter are much more complex than the former. Psychologists differ considerably as to the extent and completeness of this outfit. Some, especially the behaviourists, consider this primary equipment very meagre, consisting of nothing more than the simple reflexes with about two definite instincts. Others, as MacDougal, and those of his way of thinking, claim to discover in human nature a considerable number of well defined and definitely organized instincts, which guide the organism in regular ways in its reactions to complex and varied situations. But all agree that in the human organism the instincts are not so well defined nor so rigidly organized as in lower animals, which must always depend mainly upon these inborn guides to conduct. However, there are unquestionably a number of instinctive tendencies in human nature, even if they be not organized into definite instincts.

In addition, each one is born with a certain temperament, sometimes supposed to be connected with the functioning of certain glands, though about this there is much obscurity; and temperament to a considerable extent determines and, when it does not determine, certainly modifies all of one's conscious and unconscious reactions.

I mention, in passing, certain more specific biological characteristics, such as sex differences and racial peculiarities, which seem to modify in important respects one's reactions, both physical and mental, and thus to enter as significant factors into personality, but in exactly what ways and to what extent it is difficult to say with assurance. About sex and race psychology there are many differing opinions and very little sure and definite knowledge. And yet we know that these distinctions do enter into the make-up of our personalities; and so I include them.

Notwithstanding the contention of the behaviourists, it would be a great mistake to underrate as factors of personality those traits and propensities with which one is born. One eminent biologist suggests that when one's inheritance from the past and the influence of prenatal experiences which help to mould one's organism, are both taken into consideration, probably ninety-five per cent of the factors which enter into personality are given at birth* This seems to me a great exaggeration; but in any event, it is certain that no informed student can doubt the very serious importance of those elements of personality which are determined before birth.

Over and above these inborn controls of action, we build up by degrees a very considerable *acquired* equipment to guide our reactions to various phases of our environment.

First, I mention habits. They are built up by the repetition of actions or responses; and they are built up consciously, either by the compulsion or the persuasion of others, or by our own deliberate purpose. At first the performance is usually accompanied and guided by intense, perhaps painful, consciousness; but as repetition goes on consciousness becomes less and less keen, until the responses become almost as automatic—i. e., disconnected from thought and purpose—as the instinctive reactions. Habits, we know, bulk largely in the make-up of every personality.

Second, I mention organizations of ideas, or mental systems, or beliefs—sometimes when we feel very sure of them or are convinced that they have been adequately tested, we call them knowledge. When we accept them from our forebears without much reflection or testing of our own, they are called traditions. Sometimes we accept them from our contemporaries without much personal reflection or testing, and then they are conventions or conventionalities. Sometimes we think them out for ourselves with painstaking investigation, and then they are justly entitled to be called convictions. But, however, we acquire them, if we let them alone for awhile and stop reflecting upon and testing them—unless we revise them and try them out in new applications—they tend to harden, stiffen, become rust-

*The Physical Basis of Personality. Stockard. Page 27.

coated, and then they are properly designated as prejudices; and after awhile the point is reached where they control action strictly after the manner of habits. I have included in this class of conduct-controls not only our purely intellectual systems, but our moral as well as conventional standards. Between these latter two we should of course, distinguish as clearly as we can. Conventional standards have no fundamental significance for life, though in some minds they are sometimes wrongly given almost that much emphasis. They consist of those manners and modes of behaviour which have grown up unreflectively in a society and have as their only function to keep us from being awkward and disagreeable in our contacts with others. The moral standards are modes of conduct which have grown up through long experience in associated life and have as their function so to regulate conduct as to conduce to the vital interests of the whole group. They both are for the most part inculcated in the individual by the group or groups of which he is a member. We must likewise include in this class of conduct-controls our religious and philosophical beliefs, which define for men their relations, or supposed relations, to the cosmos, the universe of their thought.

We consider now another conduct-control which is of great and unique interest—the function of thinking. In a sense, the basis of it is memory—the power to retain and recall our past experiences in the form of ideas. Along with this goes the power to *memorize,* the ability to acquire, retain and recall the experiences of others in the form of ideas. But the activity of memory is not thinking. It only furnishes the materials of thinking. Thinking, properly speaking, is recombining in consciousness the experience or ideas of our own or of others—putting them in new relations and thus using them to help us to determine what to do in new circumstances as they arise. In other words, its function is to guide conduct as we face new and untried situations in the ever-changing conditions of life.

The function of thought, therefore, must regulate the instincts and instinctive tendencies, restraining, releasing or redirecting them, as the need may be; for instincts can be a safe

guide to action only in an unchanging or static world and one in which animal satisfactions are the only motives of conduct. Likewise it must reflect upon, revise and, if need be, modify our habits and mental systems after they have been built up in personal experience. They have been built up partly through imitation or suggestion, and partly through our own reflective thinking. They are products of past thinking, our own or others. But the thinking of last year or the last decade or the last century is not a sufficient guide for conduct this year of this decade of this century.

Now, as I have indicated, all the functions of conduct control must operate in the atmosphere of feeling. The instinctive tendencies are linked up with powerful feelings, the basal emotions; the structure of one's mental system is thickly overgrown with the vines of feeling, and the longer that structure remains intact, without any changes or repairs, the more completely is it covered with the tendrils of feeling. But must not thinking be divested of all feeling? As a matter of fact it never is and cannot be. We talk about "the dry light of reason", but there is really no such thing. However, since feeling must be present and influence thinking, we should take care that one feeling alone should be in the ascendant, viz., *the love of truth.* In the last analysis, is not this a very vital aspect of the love of God? For the love of truth is only one's interest in being himself vitally and harmoniously related to all reality. Truth is another name for the way of life; and there was One who said: "I am the way, the truth and the life."

It goes without saying that there are in the make-up of individual personalities infinite variations in the relative strength of these factors, instinctive, volitional, temperamental, habitual and intellectual. Among these innumerable variations I wish to emphasize two pairs of contrasting types that are especially important. The first pair are characterized by temperamental differences—the conservative and the radical. The radical is restless, discontented; seeks fundamental changes in the existing order. The extreme of this type is destructive, iconoclastic, anarchistic, works for the violent disruption of all the existing

forms of social life. The conservative, on the other hand, loves the existing order, likes to walk in the beaten paths and has little relish for change. The extreme of this type is properly called reactionary because passionately opposed to any break with the past, and seeing in new ideas, new policies and new standards perils to all the values we possess.

We look now at a second pair of contrasting types. The first of these is the intellectual. The representatives of this type are thinkers. They are ever inventing new ideas and formulating theories in explanation of facts. Their brains are fertile. They face the new problems that arise and analyze them, seeking to discover the new adjustments necessary in changed situations. Often they are not strong and effective in action. Their strength lies generally in the cerebral functions rather than in the motor centers. I set in contrast to the thinkers the actors—the persons of strong will who react powerfully upon their environment; but often are not above the average in their thinking capacity. Sometimes, of course, a person appears who combines in a large measure both the capacity for thought and the capacity for action; but unfortunately that is not usual. Likewise we sometimes see persons who combine enough of the radical tendency with enough of the conservative tendency to give them a balanced progressive attitude; and that is always a happy combination in a world that must change but should not change recklessly.

We are in a position now to determine exactly what is meant by the terms demagogy and statesmanship. But before drawing this important distinction, let us recall and emphasize the fact that society must have leaders. That is true for two reasons, besides those stated in the preceding lecture.

First, the great majority of people are in the mediocre class—i. e., they have ability sufficient to manage their personal affairs and solve their individual problems with some measure of success, enough, at any rate, not to be eliminated in the struggle for life and not to become dependent upon the charitable care of their fellow-men. Mediocrity, of course, does not represent a dead level of ability. It is consistent with considerable

variation, both in kinds and in grades of abilty. It simply means the absence of anything more than a general average ability either of intellect or of will, and yet the presence of enough to carry on with some success along lines already marked out by past experience. Now, people of inferior ability are inevitably going to be led by persons of superior ability. This is a law of social—perhaps I should say psychological—dynamics. But by what type of leaders? They will be led, as a matter of course, by persons of strong personality who make the most effective appeal to their emotions and intelligence; and there is always grave danger that this will be done by individuals who are most nearly on their own level of intelligence. But that is not necessarily the case. If it were, the future of democracy would be far from bright. It sometimes happens that persons of superior mental capacity know how to make effective mental contact with those inferior to them in ability to think and thus to become their leaders, and therein lies the hope of democracy.

My second reason for saying that we must have leaders is that the great majority of people must occupy themselves primarily with personal problems and affairs. They can not devote their energies primarily to the larger affairs of the group; nor, if the group is a large one and its problems many and complex, can the majority of people subtract from their ordinary vocations enough time and energy to look after the affairs of the group, even if they have the capacity to do so effectively. In other words, in a large and complex society, leadership necessarily becomes a specialized function.

Leadership is, therefore, a necessity, in social activities. But there is leadership and leadership; and the type of leadership which any social group avails itself of is a matter of supreme importance. Let me say, by way of parenthesis, that when I speak of leaders I do not refer to office-holders. Many persons secure office in a democracy who are not properly classed as leaders at all. They are followers. They are political weather-vanes and really no more determine the course of popular movements than the weather-vane determines the direction

of the wind. Leaders are persons who powerfully influence the direction and force of popular movements; and of leaders I shall distinguish two types. The demagogue is one type. The essential characteristics of the demagogue is that he leads by appealing to the first and second levels of conduct-control—to the instinctive impulses and prejudices of men—and inflames the powerful feelings which are always linked with instincts and prejudices. For instance, all men are born with the instinctive tendency to grab, to appropriate whatever they desire and is available. In society there are large groups which are motivated by this primitive self-regarding impulse—an impulse which we have not yet learned to reprobate when it characterizes a group as we do when it marks a mature individual. Much of the politics of our times—indeed, of all times—consists essentially of the selfish grabbing of these groups, whether we call them nations, or capitalists, or laboring men, or farmers, or militarists, or legions, or liquor-dealers and their confederates, the liquor-drinkers, et al. This grabbing impulse gives the demagogue his fruitful opportunity. By appealing to this group-selfishness he arouses the strong passions that are rooted in this basic instinct and secures an enthusiastic following which lifts him to a position of public influence.

But we should remember that there are honest demagogues as well as dishonest ones. On the basis of the original instincts there are built up many group-prejudices, each group coming to believe that other groups are more grasping than itself and have thus secured an unjust share of the social wealth. The demagogue often shares this prejudiced belief and is honestly convinced that in giving voice to the grab-instinct of his particular group he is the very mouth-piece of justice itself. And in the long run he is, perhaps, a more dangerous leader than a dishonest one. Not unfrequently it happens that he is a man of strong personality so far as will power is concerned, but comparatively weak in intellectual capacity and is no more able to make an adequate analysis of the problems of his group than are its mediocre members. Being strong in the volitional element of personality but unable to think through the situation,

he may be extremely potent in stirring the emotions of his followers and lead them in a blind struggle to improve their condition and thus introduce infinite confusion and disastrous conflict into the general life. Of course, the dishonest demagogue who deliberately plays upon the selfish or sensual impulses of the multitude in order to secure some personal end is far more reprehensible than the demagogue of the other type, but it is questionable whether his activities result in more social injury. The demagogy of this type is more likely to be detected and recognized as such than is the honest error of the other type.

The perils of democracy are rendered far more serious by reason of the fact that people of mediocre ability are readily disposed to mobbishness. Their emotions are, as a rule, easily aroused and the rational restraint of emotion is weak. Especially are they susceptible to the contageous emotion of the crowd, which is cumulative and is always likely to assume such violence that thinking is impossible; or, at any rate, the thinking that takes place under such conditions is necessarily in line with the emotion, just as the limbs of a sapling stretch in the direction of a strong wind. Mob-emotion is never guided by intelligence; it rather guides whatever intellectual activity is necessary for its expression, and that is usually a minimum. Now, the demagogue is pre-eminently the generator of mob-emotion, the incindiary whose chief activity is to set afire the structure of society. He may operate in the field of politics, and then he is a danger to the State; or in the field of religion, and then he is a menace to the religious life; or in the field of industry, and then he is a terror to the whole economic system.

But let us consider another kind of leader—the statesman, the man of constructive temperament and power. His outstanding characteristics are, first, that he thinks; and, second, that he has the will power which makes effective the impact of his personality upon his fellowmen; and, third, that his appeal is primarily to the rational nature of men, and seeks to stimulate that to its highest activity. He appeals to feeling, too; but always to feeling bridled by intelligence. He thinks through the problems of the group and, having found their rational solu-

tion, leads the way to adjustments that are right because they promote the welfare of all. Manifestly such leaders are our most precious social assets. Without them the various and oft-times antagonistic groups which make up society would be apt to run amuck, and the result would be not only distress but anarchy, or its antithesis, despotic dictatorship.

It is sometimes claimed that, on distinctively moral issues, the judgment masses of the people can be most safely depended on. Let us see just how far and in what sense that is true.

In considering moral progress there are three facts to be noted:

1. It comes through the leadership of great, exceptional minds—gifted with rare moral insight, who often appear among the common people.

2. These find their first disciples among minds that are above the average and are able early to perceive the excellence of their leader's teaching—and often these are found among the masses.

3. They secure their popular following among the common masses, who are always the victims of injustice when traditional moral standards fall out of line with changing social conditions; and they are for that reason quicker to respond to the new moral appeal than the upper classes who are always the beneficiaries of the existing order and its moral adjustments. And also, many upper classes who resist such movements are of low grade mentally.

But let us turn to the consideration of some other aspects of our theme. The democratic movement has given rise to social attitudes, or mental complexes of a social kind, which are worthy of serious study. The first I mention is "the equality complex". The aristocratic order bred in the several classes that composed that system definite and characteristic mental attitudes toward persons of other classes. Toward those of higher rank it produced the inferiority complex in those of lower ranks; in those of higher rank, the superiority complex with respect to those below them in the the social scale. These social attitudes became so fixed, so deeply rooted in the minds of the

people as to be abiding habits, and controlled conduct and personal bearing sub-consciously; and it is really remarkable how long they survive after the economic and political foundations and religious sanctions of the social order which gave them birth have disappeared. Doubtless the most radical democrat living, when introduced to a scion of royalty or high nobility, gives evidence that some roots of these old and out-of-date social attitudes still remain in his sub-consciousness; though sometimes there may be apparent a sort of "defensive reaction" which leads him to a rather too obvious assumption of equality. But the somewhat strident and undiscriminating proclamation of the democratic doctrine has certainly bred in the modern mind an equality complex, which has, I think, been especially evident in America, where the break with the aristocratic order has been most abrupt and complete. It has become a hallowed tradition among us. It first received unqualified and permanent, and perhaps extreme, formulation in the Declaration of Independence, and the preamble of that famous document has become a sort of sacred scripture of our democracy. Every person has come to have and to act upon the feeling that he is just as "good" as anybody else, whatever the word "good" may mean in such a use of it. It cannot connote moral qualities, nor mental capacities, any more than it can economic advantages or social position. In fact it is a little difficult to say exactly in what sense "all men are created equal." It seems to mean nothing very definite except an emphatic denial that one man has by birth the right to dominate another; it is an emphatic assertion that the aristocratic order was not founded on realities.

Of course, clear discrimination could hardly be expected in the freshman stage of democracy represented in the 18th century revolutionary epoch, nor in the sophomore stage which, it is to be hoped, is coming to an end, with the present revolutionary epoch. It certainly behooves us now to think these problems through again in the light of accumulated experience and knowledge. No one, I think, can do so without realizing that this crude "equality complex" which has obsessed the minds of

men has some surprising and far from salutary reactions upon personal character and upon civilization. In the atmosphere of it the feeling of reverence has withered and all but died. Of course, it is decided gain that one man no longer trembles with fear or humiliates himself in the presence of another, no matter how highly placed the latter may be; but in getting rid of this debasing inferiority attitude, we have not built up in its stead a proper sense of the value of intellectual and moral excellence which should beget in persons of lower mental and moral grade a profound respect for those who surpass them in these high qualities of personality; and a serious result is that the inferior are not stimulated and inspired as they should be by the superior. In like manner we have lost in the young and immature a proper respect—perhaps I should say reverence—for those who have attained to the superior wisdom of maturity and accumulated experience. But the most serious result is to be noted in the field of religion. Our human relations and reactions unquestionably give tone and color to our religious experience; and a deplorable effect of the social attitude I am discussing has been the fading—I sometimes fear the almost total disappearance—of reverence from the religious life of our time; and when reverence is subtracted from religion, it is very dangerously impoverished, indeed.

Along with this crude equality complex, so characteristic of the earlier stages of democracy, has gone an equally crude "liberty complex", if I may so speak. It is the outgrowth of a very superficial and wholly inadequate conception of liberty. It was entirely natural that, when the masses of the people arose to overthrow the tyrannies of the old order, they were preoccupied with the necessary task of destruction, that they should, therefore, have come to think of liberty as a negative thing—the absence of external restraint. But the liberty which is not synonomous with anarchy is very much more than the mere absence of external coercion. External restraint, as I shall later emphasize, cannot be dispensed with, except as internal restraint is built up. But that early negative idea of liberty yet lingers in force and has been reinforced by the materialistic

tendency of modern science. In fact, that crude conception sprang up in the soil of the materialistic thought which prevailed in the epoch of the French Revolution. But especially have certain partial and superficial psychological theories now current—such as Psychoanalysis and Behaviourism—given a renewed vogue to this philosophy of liberty; though it is not a fair deduction from the principles of either. It seems to me to be a perversion of those principles; but those who have fallen under the influence of these superficial and perverted views have felt scientifically justified in the repudiation of all authority and the assertion of the right to do as one pleases. The malign influence of this partial, and because partial, false, psychology has spread, as was inevitable, to education and gave rise to the theory that "self-expression" was the true educational method. But it wholly overlooked the fact that the self of the child is an animal self, lacking even the instinctive unity and definiteness of the animal organism, entirely without moral standards, and uncontrolled by reason. If ever there was a theory that had no foundation in psychological facts, this is it. The social selfhood of the child has to be organized in social experience, and life in any social group absolutely requires group standards, of both a conventional and a moral character, and must be enforced by group authority, unless and until all the members of the group have come to full voluntary acceptance and unfailing observance of them—a consummation never attained in any group of any size. Real education has two essential elements—stimulation and discipline, and the latter begins in external restraint and direction and ends in the self-control of a unified and moralized personality.

Experience in democratic life has taught us with increasing emphasis that the old negative conception of liberty, which grew out of the necessity of first destroying the institutionalized tyrannies of an out-of-date social order, is not a sufficient basis for a social order of any sort; and, carried to its logical end. would result in the dissolution of society into the chaos of complete anarchy. The mental attitude in which it expresses itself and the philosophy which buttresses it with supposed scientific

support are both having their falsehood exposed by the practical impossibility of building a social order on that basis; for it is not an accident that the practical necessities of society, political and economic as well as educational and religious, have compelled all these great groups, each in its own way, to achieve liberty on a different principle. In politics, even those who most loudly demanded the reduction of state authority to a minimum have been forced by exigent situations to multiply laws and extend the sphere of government control; the orthodox economic theorists have not yet ceased to denounce commercial and industrial combinations and still hold sacred the principle of individual competiton, but all the while those engaged in those enterprises, in order to protect themselves from the destructive waste of unrestrained competition, have found themselves under the necessity of building up huge economic organizations on the principle of co-operation. In education organized on the self-expression theory it has been found imperative to set up disciplinary standards; in religion, for those bodies founded on the principle of radical individual freedom and local church independence it has become indispensable, in order to combat the ever-enlarging enterprises of Christianity, to build up an aggressive public opinion, under the pressure of which these free units could be brought into effective co-operation. But later I shall discuss this universal modern tendency from another angle. I wish now merely to point out the futility of this negative concept of liberty and the corresponding mental attitudes as a basis of a democratic order of society.

Another mental attitude, or complex, which arises in the practice of democracy and obstructs progress is partisanship. Whether we shall ever reach a level of social development on which administration will be practicable without the formation of parties is a matter of speculation. Unanimity on group policies would seem to be impossible; and it is natural and inevitable that those who have like opinions as to social organization and administration, and are striving for common ends should combine and correlate their energies. But it is to be hoped that party affiliation and loyalty can be rationalized. At present,

with a very large proportion of the people they are traditional, undiscriminting, blind, and almost beyond the appeal of reason. Even when party ties are broken, it often comes as a result of dissatisfaction which is either wholly non-rational or justifies itself by shallow and fallacious reasoning, as when a party in power is held responsible for reverses or disaster which it could no more cause or avert than it could control the movements of the stars. It is the demagogue who profits by this blind loyalty to party, and the demagogue also who capitalizes this equally blind dissatisfaction with party. It is the people of mediocre minds who are especially liable to such non-rational prejudices. The unreasoning discontent which sometimes disrupts parties, while serious enough in its results, is, however, not so grave a problem as the non-rational loyalty that withstands every rational and ethical appeal as well as all the shocks of circumstances. Loyalty is a noble virtue; Josiah Royce regarded it as the cardinal virtue; but when it becomes inaccessible to reason it is apt, in the eyes of those who have it and in the eyes of fellow partizans, to clothe with something of moral dignity a course which really imperils the most precious values; in fact, it ceases then to be an ethical attitude and become a stubborn and hurtful prejudice, which constitutes one of the most serious dangers of democracy.

This passionate adherence to a party name, symbol, or formula, has played a great role in industry, in politics and in religion. In the conflict between the great groups which we designate by the abstract nouns, labor and capital, are involved both the grab-instinct and the equality complex as well as the partizan spirit; and slight acquaintance with economic history is enough to impress one with the blind ferocity which has often characterized that struggle. It has again and again inflamed the minds of men, swept away all rational and moral restraints, embittered social relations and left in its wake economic ruin. I shall not dwell at length upon it, for the reason that, despite an occasional outbreak of this unintelligent feud in sections that are economically backward, it really seems as if reason and conscience are coming nearer to asserting themselves and finding

a remedy for this evil than for some other of our social maladies. At any rate, it looks as if in recent years labor and capital were beginning to find a method of intelligent co-operation, were beginning to recognize their interdependence, and that this cloud upon our democratic future were beginning to break. Let us hope that this growing confidence is not an illusion.

In the realm of religion, this blind adhesion to party names, symbols and formulas, is known as sectarianism; in politics, we call it partisanship; but as psychoses they are identical. The partizan is a sectarian in politics; and the sectarian, a partizan in religion. Psychologically they are of one piece; and both, when they become extreme, are hostile to the democratic spirit because they are non-rational controls of conduct in situations wherein rational activity should prevail. An interesting situation arose in the presidential campaign of 1928. The politicians of a certain party were greatly angered by certain groups of religious ministers who refused to support the candidate of that party. The politicians charged that this refusal was really motivated by sectarian prejudice on the part of the preachers, but seemed wholly unconscious of the fact that they were themselves perfect samples of the psychological fault they attributed to the preachers, since they were moved by narrow partizanship.

I call attention now to some other blind antipathies which are not in any wise peculiarly characteristic of democracy but which offer a most formidable challenge to our democratic civilization.

Unreasoning group-prejudices reach an extraordinary strength and persistency in international antipathies. At bottom they are of the nature of habit and prejudice. They seem to have their basis in two facts. The first is the fact of strangeness. Each nationality develops, of course, a culture of its own which consists of a complex of ways of life, of feeling, of thought which find expression in language and institutional forms. The older the nationality, the more sharply it becomes differentiated from all others; and with all the travel and intercommunication, so marked a feature of the modern age, the great majority of the people of any one nation never become sufficiently ac-

quainted with the people of any other nation to make possible real understanding and proper interpretation. And so it is that from the origin of human society to the present hour the "foreignor" is, more or less clearly and strongly, felt to be at least a potential enemy. The second fact out of which these antipathies arise is that the nations, under the persistent influence of the first mentioned fact, have had a long tradition of mutual animosity, breaking out repeatedly into open and deadly conflict when their interests seemed to clash, which powerfully strengthened the original prejudice rooted in their ignorance of one another. Can these unreasoning attitudes be removed? Can these international relations be rationalized? Can we build up a rational international morality? That is, perhaps, the most acute problem before democracy today. Let us not imagine that under democracy the nations are less disposed to war than under the old system. If the truth were to be told as to which of the modern nations have been at war most frequently, I am afraid that we should be compelled to admit that they are the nations in which democracy has made most progress. If that is a fact, it is a most arresting one. How is it possible? It is possible because the mediocre masses who now are so likely to control the activities of those governments are very much disposed to these unreasoning social attitudes and are easily inflamed by the passions which root in these international antipathies, and have the grab-instinct in full strength. But if democracy is not in itself a preventive of war, it must find a remedy for the international attitudes that lead to war, or see the civilization which is its boast collapse in general chaos; and there is but one remedy—the application of rational ethics to international relations, taking them out from under the sway of prejudice and passion.

Running athwart international boundaries there is another line of group antipathy which greatly complicates and in some ways aggravates the national aversions. I refer to racial distinctions. It is a matter of debate to what extent the repugnance of races for one another springs from instinctive sources. There is ground for the claim that it is due largely, if not alto-

gether, to traditional cultural prejudices. This repugnance seems to be very slight, if it exists at all, in children; and it looks as if it would be manifest in them if it had an instinctive basis. However that may be, it certainly takes the form of a blind, non-rational antipathy which is linked with powerful passions. When the lines between racial groups coincide with national boundaries, the situation gives rise to unreasoning antipathies which reach the maximum intensity; and when two racial varieties are included within the same national boundary, especially if they speak different languages, the struggle for the maintainance of racial integrity and for political supremacy is certain to reinforce their mutual dislike and to result in a blind and ferocious hostility which embitters all social relations and poisons the national life. Democracy today is face to face with the supreme problem of rationalizing and moralizing these racial and international relations; and if it fails in this, it is not possible to foresee any tolerable future for mankind.

If the foregoing analysis of the problems of democracy is correct, it is clear that they may all be summed up in one, the necessity of bringing all the impulses—whether they be of the nature of instinct or of prejudice—which come into play in social relations under the control of a rational conscience. The social relations of men, under the conditions which exist in the modern world, cannot be left to the play of the blind forces of group-dynamics without bringing down in ruins our civilization and all its precious values and writing a finale of chaos to the story of the human race.

The Problem of Democracy from the Ethical Point of View.

Being the Third of the Norton Lectures, 1931-32.

By Charles Spurgeon Gardner, LL.D.

My purpose in this lecture is to try to determine what ethical principles must be observed and applied in order that democracy may be successful; for while democracy in some form seems to be inevitable in the modern world, it does not mean that as a matter of course it is going to be successful in promoting the highest welfare of mankind.

Ethics concerns itself with the relations and reactions of persons to one another so far as they affect the vital interests of their personalities. We do not, for example, consider as ethical the relation of a person to a tree, or a stone, or any other impersonal object, except as the person's action or attitude with respect to such an object may react vitally upon his own personality or indirectly upon that of another. The central concept in ethics, then, is personality. Whatever conduct is helpful to the protection and development of personality is right and good, whatever conduct has the opposite effect is wrong and evil.

Now, I lay down as the fundamental ethical principle of democracy regard for personality as the supreme value. Democracy came as the result of the insurgence of those groups and classes in society whose members felt that they were oppressed, or suppressed, and denied the opportunity for self-realization in the then existing social order. In all the clamor for "rights" which marked the uprising of the lower classes we should recognize this as the real "right" for which they were struggling—the right to personality—however crudely they may have conceived and expressed it. They demanded a share in the government, a voice in making the laws under which they lived, and the equal subjection of all men of whatever class to the law.

They had come to think of themselves as persons and entitled to the realization and expression of their personalities; and, as we saw in the second lecture, personality has as its essential and crowning factor the capacity for rational self-control. Herein was the real meaning of the "equality" which they claimed and proclaimed—they, too, were persons and would no longer grant to the men of the upper classes the exclusive right to function as personalities in human society. Democracy is the recognition of the right of every personality to function in society according to the measure of its capacity. Thus, the more carefully one examines the meaning of democracy the more apparent it becomes that the central principle of it is regard for personality as such. It would not be a straining of words to say that democracy is founded upon reverence for personality as the supreme value which men can realize in their social relations. Personality is the one sacred thing in democracy.

It is the estimation of personality in itself as the supreme value which brings into harmony the self-regarding and the altruistic impulses. When both are brought under the sentiment of reverence for personality, self-regard is lifted above the level of selfishness and becomes self-respect, which is regard for personality as realized in oneself; and self-respect is universally recognized as a noble virtue and the sole basis on which other virtues can be realized. Likewise it lifts the regard for others above the level of mere instinctive and spasmodic sympathy and makes of it a rational appreciation of personality as realized in others. The two are ethical, balanced, harmonized; and thus is fulfilled the ancient precept: "Thou shalt love thy neighbor as thyself."

The conception of personality as the supreme value has far-reaching implications. It seems to imply that free rational personalities are the highest and most precious fruit of the whole world-process. It seems also to imply that the universe is, at its heart, personal; that at the center of the universe there is a free, rational will. It is hard to see how the very existence of personality, in any acceptable sense of the word, much less the consecration of it as the supreme good, is possible in a universe

which in its origin, its basic principle and its characteristic processes is non-personal. Such a valuation of personality seems impossible, except as it is seen in the perspective of a spiritual universe. Viewed against the background of a universe in which a free, rational being is supreme, it is entirely logical; indeed, almost inevitable. If the universe is mechanical in its fundamental processes, it leads naturally and necessarily to the mechanistic conception of all biological and psychological processes. Personality becomes a highly complex system of mechanical responses to stimuli. Freedom entirely disappears; consciousness becomes a meaningless and quite useless epiphenomenon which has about the same influence upon the course of events as a man's shadow has upon his movements, and so is set aside by the behaviouristic psychologists as too insignificant to deserve consideration in their discussion of their theory, in which treatment of it they are supported by the materialistic biologists. Life, according to this philosophy, is only a highly complex organization of material, i. e., non-living, elements; and consciousness, mind, only the same thing carried to a still higher complexity.

Now, a bit of mechanism, no matter how complex it is, has only instrumental value; it is a means, and only a means, to some end beyond itself. We simply cannot connect the idea of intrinsic value with an organization of mechanical forces. If we attribute any value to it at all, it is only as a means to some end. The irresistible impulse is to think of it as having for its *raison d'etre* some result beyond itself which it is adapted to accomplish. If personality is such an organization of mechanical forces and processes, the question inevitably arises, to what end? What is its use? If the universe, in all its parts and in its sum, is only a still more extensive and still more complex mechanism, it, too, is without any meaning in itself; and if it have any value, it likewise must be only instrumental to some end other than itself; but as, according to this philosophy, it is the totality of existence, there is nothing beyond itself, unless it be some yet more complex organization of material forces for which its present state is a preparation. But if that distant goal of me-

chanical evolution be nothing more than a vaster complexity of the same kind, it still includes no intrinsic or end value. Thus the whole universe and every part of it is reduced to meaninglessness and uselessness—an unspeakably complex process of mechanical reactions, destitute of any value, either intrinsic or instrumental; for instrumental value cannot be rationally validated unless there is somewhere an intrinsic value to which it at least contributes.

Such a universe can never be a temple in which personality is consecrated. One does not "gather grapes of thorns." One cannot grow a rose on an ice-berg. In the atmosphere of such a philosophy might is the only right; justice, only the balancing of material forces; love has no more significance than gravitation; intelligence has no more noble function than an electric bulb; will, no more dignity than the momentum of a moving stone. An idealist is a dreaming fool. "Let us eat, drink and be merry, for tomorrow we die." and manifestly nothing but a brute could be merry in such a universe—for the obvious reason, if for no other, that there could not exist any being, which, in principle, was above the order of brutes. Could democracy flourish in such an atmosphere? Well, let me be entirely just, even generous. I do not at all forget the role which the great atheistic deniers have played in the transition from the aristocratic to the democratic order. But their destructive blows were aimed at a religion which had been perverted from its true ends; and their role has always been mainly, if not entirely, one of destruction. They have done valuable work in demolishing the old fossilized forms of life which were out-of-date and were obstructing the growth of life. But the great constructive work of building democratic civilization has been done by men who believed in the essential dignity and spirituality of man.

Another ethical principle which very evidently lies at the basis of democracy is the free, inward consent of the individual to social obligation. Of course, we cannot in the light of universal experience expect this of all the individuals composing society; but it certainly must characterize a decisive majority of them if democracy is to be successful.

Consider, first, the freedom and inwardness of this consent. Men cannot live together without assuming obligations. Every individual in every form of society is responsible to the group, and is therefore under obligation. Whether he will or not he must answer for his conduct to the group, and the group must determine just what conduct on his part it will tolerate or encourage and what it will forbid. Otherwise there is no society —only chaos. The very existence of society implies an order—an adjustment of men to one another in more or less definite and clearly understood relations—and, therefore, the existence of an authority of some sort, to which the individual must answer for his conduct as a member of the group. But the will of the group, expressing itself through the constituted authority, may be imposed upon him from without and against his will; in which case he is at heart a rebellious member of the group, even though he may through fear conform outwardly to its authority. Or he may negatively, i. e., passively, assent to the authority; in which case he is still not a whole-hearted, constructive member of the group, and his conformity is outward and technical rather than real and genuine. Or he may willingly and positively consent, with an inward disposition to respect the authority of the group and to promote its interests, feeling that his own interest is inseparably bound up with that of all. In this case his membership in the group is co-operative and constructive.

But is the citizen a sovereign or a subject? There is a theory of aristocracy that the sovereign is above the law. But is the sovereign above the law in the sense that he is lawless? Too often in that old order the law meant simply the rule of action which the sovereign imposed arbitrarily upon other members of the group, but which he did not himself observe in principle, and then, of course, he was really lawless in his own character and conduct. Is there not yet lingering in some quarters the idea that certain classes of society are above the law, and need not trouble themselves about observing laws which ordinary people are expected to obey? Now, in a democracy the citizen exercises a sovereign power, in that he participates in making

the law; but while he is a fractional sovereign only he is an integral subject. He has only a part in making the law, but that does not mean that he is committed to obey only a part of the law—the part of which he personally approves. His privilege as a law-maker is partial; but his obligation as a law observer is entire. It is proper, therefore, that he should have a sense of sovereign dignity; but it is even more important that he should have an adequate sense of social obligation and responsibility. Otherwise democracy is impossible.

Consider, second, the character of this obligation. It may be negatively conceived, i. e., it may be thought of as simply the duty to conduct oneself so as not to interfere with the privileges of others. When social obligation is so conceived, law becomes a system of adjustments by which individual rights are conserved. The emphasis is upon *rights*. There is truth, of course, in this view. Men must be made to feel and observe the duty not to hinder or obstruct others in their striving for life's values. But this view is far from adequate. The emphasis upon rights has been characteristic of the earlier stages of democracy, and corresponds to the negative conception of liberty which has so widely and so long prevailed. It fitted in fairly well with the social conditions which then existed; when population was sparse and men did not live in such close connection with one another, and when social organization was simple and the division of labor had not brought men into such intimate dependence upon one another. Under those conditions each family dwelt somewhat apart from others and had comparatively few relations with the world beyond. In such circumstances the separation in space brings with it relative social isolation and so gives tone and colour to one's social consciousness. Each family, conscious of dwelling in a sphere within which it feels itself to have a natural right to conduct its life as it pleases because it has few contacts with outsiders, resents any entrenchment upon that sphere, and naturally the chief business of government is felt to be to keep others from invading this reserved precinct of private rights. I speak of the family in this connection rather than the individual, and that is where the em-

phasis really lies in the social conditions I am trying to describe, for in this stage of social development the patriarchical conception of the family still prevails, and "the individuals" whose liberty is so much stressed are the adult males—usually the heads of families—and not the women and minor children, who in such a family organization are under the strict government of the male head; and, of course, the slaves usually found in such a household enjoy no liberty at all. Such a democracy and such a conception of democratic liberty prevailed in early New England history and in the ante-bellum South, and in that same general period in England. The major emphasis was upon rights. In all modern democracies this conception of social obligation held sway prior to the middle of the nineteenth century.

But let us now consider social obligations as positively conceived. According to this conception it becomes social duty, not so much to refrain from encroachment upon the private rights of others as to make a positive contribution to the interests of all one's group. Government is no longer limited to the function of adjusting personal rights and comes to be thought of more and more as constructive co-operation of the group for the welfare of all. The emphasis is no longer on rights but upon responsibilities. "Social duty" becomes the slogan instead of "personal liberty"; and co-operation comes to be the dominant idea. This shift of emphasis involves a great and fundamental change. It has not been completely effected—far from it. A very large proportion of the population in our democracy have utterly failed to grasp the new conception, and many others are groping uncertainly toward it. The latter are conscious that this climatic change is affecting the air they breathe, but their thinking and feeling have not become adapted. So complete a refocusing of the minds of men cannot be accomplished without many a blind struggle of traditional prejudice against it. Not only that; it runs counter to certain basic instincts, which it is necessary to subject to powerful moral control. But obviously we are making progress; and equally obviously it must be accomplished, at least in a decisive majority of the people, if democracy is not finally to fail.

There have arisen in recent times social conditions which make doubly imperative this refocusing of our social thought and feeling. I shall mention three.

1. The increasing density of population. In the crowded populations of the world, we are brought into far more numerous, very much closer, and vastly more varied personal contacts with an ever-increasing number of our fellowmen. Our lives directly touch so many more other lives, and touch them in so many and such different ways. Men are directly influencing and moulding one another more deeply and more variously than ever before. The immediate human environment is more powerful in its innumerable impacts upon personality than in any past time.

2. The vaster range of our indirect relations with men. It is a mere platitude to call attention to the many modern inventions which bring whole populations into indirect contact with one another in ways which powerfully influence their lives; and there seem to be no limits to the extension of the range and variety of these indirect relations, certainly not with the inhabitants of this planet. Have we not recently been listening over the radio to the voices of men speaking to us from London, Geneva, Berlin, Manchuria? But this, while in some ways more wonderful, is perhaps not so significant as the incredible extension of travel and trade which have brought the ends of the earth together in the interchange of ideas and economic goods.

3. The amazing specialization in the activities of men, which as it proceeds brings men into greater dependence on one another for the supply of all their needs; for this is the most significant result of the constantly accelerating process of differentiation in the employments of men. Surely the words of the old Scriptures—"No man liveth unto himself"—have been loaded with a new meaning in these days. For the ordinary sustenance of life every man is coming to be dependent upon the activities of an indefinite number of other men, many of whom are far separated from him both in time and space. It has been said that, if, when a man enters his home, all the raw materials entering into the composition of the furniture and

foods stored therein were to greet him, each in the language or dialect of the land of its origin, Babel would in comparison become a symbol of unity and harmony of speech.

Summing up, we may say that interdependence has become the characteristic note of the life of our time. In the olden time men prided themselves upon their independence, though there never was a time when this independence with respect to our fellow men was absolute. Humanity could not be realized in such a state. But relatively speaking, it was true. Compared with the conditions under which we live men could in former days attain to a considerable measure of independence of their fellows. But the outstanding fact today is that every man is inextricably enmeshed in a constantly extending net of interdependent relations. Already the point has been reached where there is no exaggeration in saying that this net covers the entire planet. Under such circumstances, how can one find words fit to stress the need, nay, the necessity for developing in the minds of men the consciousness of a social responsibility as deep as life and as broad as the human race?

It requires little reflection to see that in these two ethical principles which I have been emphasizing as the basis of successful democracy we have two essential elements of Christianity. Christianity is predicated on the intrinsic and supreme value of the human soul, or personality. It is this that motivates the redeeming love of God, which incarnates itself in the Christ and expresses itself in the self-sacrifice of the cross; and the sacrifice of the cross, in which every redeemed person must share, is itself the highest possible expression of social responsibility. Is not Christianity in its essential character an ethic? An ethic is a system of principles of conduct governing the relations and reactions of persons to one another. The universe as Jesus saw it was a system of personal relations, the center of which was God, the supreme Person, and the circumference of which included all human beings, as well as all other persons in realms beyond this material and mortal sphere in which we dwell. But this system of personal relations was marred by maladjustments, by moral evil, i.e., by sin, which

was rooted in undisciplined and perverted personal wills and which was working the destruction of human personalities. To bring harmony into this system of personal relations and salvation, therefore, to the personalities of men who were being degraded and ruined in this moral discord, Jesus came—"God manifest in the flesh"—taking upon himself the infinite burden of the responsibility of setting men in right relations with God and with one another by the same process—i. e., by the more perfect exhibition of God's nature and the moral regeneration of men, bringing them to a lively sense of the dignity of their own personalities and of their responsibility to God and to one another. This is a religion which is an ethic and an ethic which is a religion, having as its two foci the infinite valuation of personality and the deepest sense of voluntary responsibility. I know of no other agency or influence in the world by which the perpetuation and progress of democracy can be assured. If this fails, democracy seems to me to be doomed.

A study of the moral progress of mankind makes quite evident that, as developing social conditions bring larger and larger numbers of men into closer and more interdependent relations, it becomes necessary to broaden and deepen the sense of social obligation in them. It reveals also that the developing social situation sometimes outruns the progress of the ethical life, resulting in great and dangerous crises, in which more than once in history there has been a temporary collapse and sometimes a greatly prolonged recession of civilization—a collapse and recession which would certainly be permanent and irretrievable if it were not corrected by an ethical movement which brought society on to a higher moral level. Are we not in such a crisis now? Surely nothing now can save civilization except a decisive advance in the ethical life; and there is not in sight anything that can accomplish that but the flooding of the lives of men with a new tide of elementary Christianity. Our situation today is not unlike that into which Jesus came in the long ago, except in the greater extent and more intricate complexity of the present crisis. His religion, if stripped of the alien accretions which it has accumulated and divested of the stiff

moulds into which its molten enthusiasm has run and been cooled, can again warm the hearts of men with a holy passion; can so make them glow with the consciousness that they live in a moral universe, so deepen the sense of the sacredness of personality, so broaden and deepen the feeling of moral obligation, that our modern civilization will be energized by an ethical vitality proportionate to its immense and evergrowing organism. Otherwise it seems destined to suffer the fate of an overgrown body in which beats a feeble heart, too weak to perform the task imposed upon it.

In the light of these general truths let us look at some of the concrete issues that now challenge our democratic civilization. I select for consideration four such issues, and I select these not only for the reason that they are of great importance but because they happen to be those which circumstances are at the moment pressing most urgently upon us—the problem of alcoholic beverages; the problem of law-observance; the problem of the great city; and the problem of international relations.

It is an interesting and significant fact that in every country in which an attempt is being made to build up a real democratic civilization the problem of alcoholic beverages has commanded serious attention. That is especially true wherever the evangelical and ethical emphasis in Christianity is strong, and is true just about in proportion to the strength of that emphasis.

The intelligent discussion of this problem must begin with the effects of alcohol upon the human organism. The most authoritative deliverance on that subject with which I am acquainted is the report submitted by a group of distinguished British scientists appointed during the great war by the British Central Control Board to make an exhaustive study of this matter. After the war, when the Board was dissolved, this committee was continued with some change of personnel, and in 1927 submitted its final report. That report was based upon a thorough study of all the scientific experiments designed to ascertain accurately and without bias the actual effects of alcohol

upon the human nervous system. Let me quote some excerpts from it. In general they say that "alcohol successively weakens and suspends the hierarchy of functions of the brain, in the order from above downwards; that is to say, in the inverse order of their development in the individual and in the race. . . . . Now, of all the intellectual functions, that of self-criticism is the highest and latest developed, for in it are combined the functions of critical judgment and of self-consciousness, that self-knowledge which is essential to the supreme activity we call volition or the deliberative will." They declare that "this lack of self-control is clearly discernible in every stage of alcoholic intoxication", and add that "perhaps the most characteristic and constant feature of the first stage of drunkenness" is the tendency "to flippant whimsical utterances, which, like the rest of the subject's behaviour, betray the blunting of his critical self-consciousness and of his sense of personal responsibility". They then describe how as its effect is increased it weakens the subject's habitual controls of conduct, his skill and efficiency; and finally affects the instinctive controls, until the whole organism collapses. Again they say: "It may be added that a review of the many laborious attempts made in recent years to determine by the methods of the laboratory the effects of alcohol on the mind and nervous system . . . . supports the conclusion that the direct effect of alcohol upon the nervous system is, in all stages and upon all parts of the system, to depress or suspend its functions; that it is, in short, from first to last a narcotic drug." Again they say: "But a point of greater practical importance is that, without signs of intoxication in the full ordinary or legal sense of the term, the bearing and individual attitude of mind suffer temporary changes as an effect of the drug; and those in contact with the person so affected have for the time being to deal with an altered individual, whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control.

There is hardly any need to emphasize here the obvious fact that the direction which these alterations tend to take commonly . . . . are likely to be fraught with serious consequences for the

due discharge of responsibilities in all walks of life". These last remarks evidently refer to the effects of moderate, or what is sometimes called "temperate" drinking. I shall not quote further from this interesting document; but will add that their conclusions are entirely confirmed in a recent elaborate work on "The Science of Life" by H. G. Wells and Julian Huxley, the latter of whom is a universally recognized authority in Biology. They say*: "There is not a shred of evidence for a direct stimulating action of the drug on any vital process. . . . When one brightens after a glass of wine, speaking and laughing more freely than before, one does so simply because restraining influences are narcotized. One is bucked up by the paralysis of one's conscience." Of course, these writers do not mean that one glass of wine completely paralyzes one's conscience; only that it begins the process, as is evident from what they say further on. "But in moderate drinkers there is no evidence at all of any really permanently harmful effects, although the possibility even for them of incidental impairment of function cannot be disputed." In other words, its hurtful effects when taken in small quantities is functional rather than organic; but it should be borne in mind that the functions affected are the intelligence and the conscience, the highest and socially the most important.

We must take into consideration, in the second place, that in modern times there has grown up a great, world-wide traffic which has for its object to increase and supply the demand for alcoholic beverages. Like every other traffic it has sought to promote the use of the article in which it deals; but it has distinguished itself by its anti-social and unscrupulous methods. In this respect it has doubtless never been paralelled except by the slave trade. It promotes by every legitimate and illegitimate method of sale the use of a drug which betrays its users into the false belief that it is a stimulant, and at the same time creates an abnormal craving which assures against almost all other influences its continued and increasing use, and thus leads many of its devotees to an increasing unfitness for membership

*The Science of Life. Page 1071.

in society and finally to the complete destruction of all that makes them human.

Now, in view of all this, what should be the attitude of Christianity and of the democratic State toward this traffic, which makes a direct and deadly attack upon two essential principles of Christianity, that are also the two fundamental ethical principles of democracy? It seems manifest that Christianity cannot make any compromise with such a traffic, unless it gives up its ethical emphasis and withdraws from the realm of moral life into the devitalized formalism of mere ceremony and liturgy. Nor can democracy consistently make terms with this traffic. If anything is fundamental in democratic life it is the self-control and social responsibility of citizens. The capacity of the individual for self-control must be safe-guarded and developed at all costs and the practice of it diligently encouraged. Hence the beverage traffic in the drug whose specific effect is to weaken and break down self-control and social responsibility should have no legitimate standing in a democracy. It is sometimes said that the law prohibiting this traffic is a police regulation and therefore has no proper place in the national constitution. I have no technical knowledge of the law; but it is supposed to be the purpose of the constitution to safe-guard the fundamental principles of democratic government, and as a matter of common sense it would seem that the most fundamental of all the principles of our government are the self-control and social responsibility of its citizens, and, therefore, that the law which is intended to safe-guard those principles against the most insidious and dangerous enemy that ever attacked them has most appropriately been made an article of that great document.

A second problem which confronts our democratic civilization is respect for law. There is no question that the spirit of lawlessness is general, especially so, but by no means exclusively so, in America. Sometimes this fact receives very superficial explanations. Sometimes the blame for this laxity is placed upon juries; sometimes upon the enforcement officers; sometimes upon the judiciary. But this, in slang parlance, is merely "passing the buck". The derelictions of which these functionaries are

guilty are only symptoms of a wide-spread social malady. These officials are drawn from the general body of the citizens, and their laxity is merely a reflection of the almost universal levity with which law is regarded. There are several causes of this most serious and very general disorder in our civic life. I shall mention some of them.

I suppose that it is partly accounted for by the wide-spread demoralization following the great war, which is apparent in other lands as well as in our own. Such demoralization always follows in the wake of every war of magnitude; and naturally so; but I shall not dwell upon this, as there is reason to believe that such effects of the war will in the course of time pass away as that great convulsion recedes into the past. I shall also dismiss with few words the charge that it is due to the Eighteenth Amendment. This is not only absurd on its face but is belied by the fact that the *increase* in crime has been quite as pronounced in lands where there is no prohibition of the liquor traffic. It should, however, be said that so far as violations of the law by those engaged in the liquor traffic are concerned, there is every reason to maintain that they are less numerous now than they were under the license system. It may fairly be questioned whether there was ever a saloon in this country which did not regularly violate the law or laws enacted for its "regulation". Almost as sweeping a statement might fairly be made concerning the brewers and wholesale dealers. The Brewers' Journal in its issue of May 1, 1910, said: "No matter what 'laws' may be made to cripple the beverage industries of our present times, they cannot and will not be observed by those managing those industries." There is no doubt that they have lived up to this declaration. At the same time these brewers, in addition to their legalized but lawless saloon business carried on a vast underground unlegalized or speakeasy business, which, however, was not more lawless than their "legalized" business. The significant facts are that under the present regime a great many of the liquor law violators are arrested, prosecuted and imprisoned; whereas under the license system they were rarely interfered with; and when they were, any pun-

ishment more severe than light fines was almost unheard-of. The liquor dealers under the license system constituted—and this satement may be made with entire confidence by those acquainted with the facts—the most numerous, persistent, consistent and defiant group of organized law-breakers that ever existed in this country. Let those who never had first-hand acquaintance with those conditions read Ernest Gordon's little book, "When the Brewer Had the Strangle Hold," which sets forth a startling series of unquestionable facts. I turn to other aspects of the problem of lawlessness.

I think this tendency to lawlessness is due, in part, to the unprecedented rapidity with which social conditions change in our modern life. There are two results of these rapid changes. The first is that many laws are falling into desuetude, because the conditions which they were enacted to meet and the standards they were intended to uphold have passed, and such laws are disregarded by the people. The second is that new conditions and new standards of social conduct are continually springing up, and this requires the enactment of many new laws; but such laws lack the sanction of tradition and custom. They do not, therefore, command the respect of those whose minds are ruled mainly by custom; and are, of course, flouted by those who having lost the sense of the sacredness of custom, have had built up in their minds no other effective sanction of law, and this is especially true if such laws run contrary to their desires and impulses. Together these two classes compose a very large proportion of the population. To cry out against the multiplication of laws is futile; in nearly every case those who raise this protest have themselves some new law or laws which they wish enacted. Changing conditions necessitate new laws, and there is no help for it.

The situation in America can be explained in part also by the long pioneer experience of the American people and the persistence of the standards of the pioneer period. The pioneer turned his back upon organized society and plunged into the wilderness alone or with a small group of other adventurous spirits. These small groups fought their way through great

natural difficulties and contended with savages which were nearly always hostile. They had to wrest from none too friendly nature a living for themselves and start anew the beginnings of civil order, far separated from the protection and the regulation of established governments. They were of necessity a law unto themselves. The communities they set up were at the beginning extremely simple in organization and continued so for many years. Most of the laws they had known in their ancestral homes were adapted to a more complex civil order and one that could not be reproduced except in its primary elements under the new conditions, and hence many of those laws were inapplicable. The conditions under which they lived demanded and stimulated in them the splendid qualities of individual initiative and self-reliance, but also bred in their hearts a dislike of external authority and failed to develop a community spirit and a full sense of social responsibility. Liberty negatively conceived flourished among them and was inculcated in the minds of their children, who in the course of time have found themselves in the midst of complex and interdependent social conditions to which that idea of liberty is no longer adapted.

In primitive society custom and law were one and the same. When social conditions underwent profound changes, it became necessary to enact laws to meet situations which were not covered by custom. As through the centuries, and especially in modern times, the rapidity of the social movement increased and the tempo of change became faster and faster, custom in the strict sense of the word has become a factor of waning strength in man's life and an increasing number of laws have become necessary which have no basis in custom. This is especially true of our own country. The majority of the American population is made up of people who have themselves or whose fathers have, within a period covered by the memory of many men now living, been uprooted from their native social setting with its traditional background and plunged into the midst of the most heterogeneous and changeful society the world has ever known. If custom be "the non-rational imitation of ancestors", as Professor Ross has defined it, and based on the feeling

of the sacredness of ancestral folk-ways, then it is on the way to speedy extinction in this country, if it is not already a thing of the past. Most of our laws, therefore, lack the sanction of custom; and there are multitudes of people who, when the guidance of custom fails, are disoriented; they are without compass or sign-board. To such minds nothing is sacred. For them the very mould of conscience is broken. Moral confusion overwhelms them. We are grievously suffering from this state of things in all the world, and especially in America.

If such conditions are nearly universal, they reach the maximum of seriousness in our great cities, where all these influences and processes are operating in the most intensive way. Into these vast multifarious and tumultuous aggregations of humanity have been brought people of every possible type with every known variety of conventionalities and moral standards; and life in such surroundings tends to induce in one, not only tolerance for differences of opinion and practice, but skepticism as to the ultimate and universal validity of any belief or standard. People come to doubt whether the elementary distinction between right and wrong is, in the last analysis, anything more than the conventionality of a group. Moral confusion rises to the nth power. Conscience mumbles, even when it tries to utter itself at all. The emotional reaction for or against any kind of conduct becomes feeble, and ethical detachment and indifferentism seek to justify themselves on philosophical grounds. I cite in evidence that most disappointing and yet most significant book by Walter Lippman, "A Preface to Morals", which is an effective anodyne for the ethical nature of the reader.

Such an overthrow of ethical standards and quenching of the light of ethical ideals must inevitably become manifest in social conditions; and it need not be a matter of wonder that in our two largest cities the disregard for law and indifference to civic standards long ago reached such a height that those great communities suffered the criminal and semi-criminal elements of their populations to take possession of their governments and for several decades have lacked the moral vigor to dispossess them, except in occasional spasms; and in the older of

these communities the civic spirit has become so enfeebled that it does not seem any longer to be capable of a spasm. And we are now witnessing a determined effort by these communities, aided by other smaller ones suffering from the same malady in milder form, to dictate the policy of the national government on a great and distinctively moral issue. It has been said that the mediaeval town was the birth-place of democracy. We need very seriously to beware lest the great metropolitan city become its burial-place. Other communties, to be sure, have their terrible records of crime; but these great cities are alone in the disgraceful distinction that they are dominated and intimidated by their criminal population.

Manifestly there is crying need for a tonic that can stimulate and strengthen the private and the public conscience and revive the sense of social responsibility, which always manifests itself in respect for law—a respect which, as we have seen, can no longer rest upon custom but must have its base in rational regard for the common good. Where can such a tonic be found? Shall we apply for it at such institutions of learning as are engaged chiefly in advertising the virtues of materialistic philosophy, falsely labeled science? If you wish to aggravate the disease, that is the medicine to give. Even a true science, while it is a most valuable aid both in diagnosis and in treatment, is hopelessly lacking in efficacy unless it is motivated by religion—an influence that can open the deepest fountains of emotion and aspiration in the hearts of men, and thrill them with the sense of divine sonship and human brotherhood. Vital, ethical Christianity can heal our malady; and there is no other "balm of Gilead"!

We need at this time, not only a renewed emphasis upon personal conversion and allegiance to Christ, but also a stressing of the larger social meaning of our religion. For instance, few people seem to realize that there is a definite Christian doctrine of the State and of law-observance. But you will find it in the thirteeth chapter of the Letter to the Romans, and in other parts of the New Testament as well, set forth as explicitly as any other teaching of our faith. It is there declared that civil

government is a divinely ordained institution, with the function of legislation and law-enforcement, i. e., the maintainance of civil order, without which it is impossible to carry on systematically and successfully the domestic, economic, educational and religious affairs of life. Its officers are called ministers of God; those who resist its ordinances are represented as rebels against God; and the observance of law is specifically stated to be binding on the conscience. Some of our modern pagans are openly proclaiming that obedience to law is not a moral duty, and are thus promoting the spirit of lawlessness. They are squarely contradicted by the New Testament in instructions to Christians who were living under governments which were wholly controlled by pagans; and the whole spirit of the Christian ethic is against these apostles of anarchy, whose "personal liberty" seems concretely to consist mainly in patronizing criminals and undermining the foundations of civil order. Their method of getting rid of crime is to repeal laws which the anti-social members of society violate. Of course it would be easy to put a stop to crime by that device, but we should at the same time get rid of civil order and civilzation by the same stroke.

I pass now to the consideration of the last of the problems which I have chosen to discuss; but it is a problem so vast, so complicated, so baffling that those who best comprehend its difficulties are those who speak about it with least dogmatism. It it the problem of international co-operation and the elimination of the scourge of war. It is so difficult partly because the relations of States to one another is different from the relation of persons to one another. The State is not a person, nor is it a super-person. In some senses of the word, it is an organism; but it is not an animal organism, and much less is it a personality. Nor is it superior to the individual personality in value. It is only a centrally regulated adjustment of individuals and groups, by which the personalities of its individual members may be most surely and fully developed. It is an instrumentality, but never an end in itself. It is the protector and in certain ways the promoter of the personal interests of its citizens. It cannot be said to have an interest of its own apart from the

interests of its people; and being merely the bearer, or trustee, of the interests of its citizens, it cannot act toward another State in all respects as an individual person can act toward another individual. These facts necessarily and greatly complicate international relations. And these relations are rendered far more problematical by reason of the long history of international rivalries and conflicts, which have resulted in gross inequalities, many of which cannot be rationally justified; in conflicting territorial claims and ambitions; and in deep-seated jealousies and fears which are not easily allayed.

The methods and mechanisms through which international co-operation may be made actual must be worked out in the long processes of international experience. Every sincere effort in this direction will doubtless make a valuable contribution to the final solution of the problem—the League of Nations, or such agreements as the Locarno and Kellogg pacts; or a multiple power treaty such as the Washington pact; or an international court, such as that at the Hague; or a disarmament conference such as that now in session. All of them should doubtless be looked upon as more or less tentative efforts through which the afflicted world is feeling its way toward the goal of permanent peace. But these are questions for the practical statesmen, the political architects and builders, and will perhaps require the efforts of more than one generation of them. But there is more important work than this to be done; and this is our task, to build up mental and moral attitudes which will function through these political mechanisms, for political organizations will be ineffective unless they represent the mind and spirit of the people.

I have already alluded to the commonplace fact that the world has become an economic unity. There may be some nations or empires which could subsist on the products of their own lands and live unto themselves so far as material things are concerned. That is true, perhaps, of the United States and the British Empire. But even they would find it necessary to make drastic economic readjustments and lower their standards of living; and it would be a definite and deplorable backward step

in their own life and the life of the world. But this economic unity of the world can be preserved and furthered only if it be vitalized and motivated by a broader and deeper application of elementary moral principles, holding the nations together in invisible and spiritual bonds. It seems to me that in the recent past madness fell upon the world, and in the insanity of demoniac hatred the nations slaughtered nearly ten millions of their finest youth, mutilated or maimed more than thirty millions more, besides inflicting the tortures of slow starvation upon millions of women and children; and destroyed the material fruits of human labor in amounts the value of which passes the comprehension of the human imagination. The nations of the earth trod under foot the fundamental laws of God, at the same time claiming that He was on their side and that they were doing His will. Following this they plunged into an orgy of speculation which ignored reality and common sense, under the hallucination that war must be followed by prosperity. But could they "get by with it?" If they could, it would be a conclusive demonstration that a supreme Moral Will does not rule this world. But this is a moral universe. The gloomy wretchedness that now afflicts the wide world is the plain proof of it. The eternal moral law is "a live wire", and neither a man, nor a nation, nor all the nations together can trample upon it with impunity. The sword of divine warning which now hangs like the sword of Damocles over the world will be taken away only when the nations sit down together and humbly acknowledge the supremacy of the Moral Will which holds the universe in its grip. Will they do it now at Geneva?

The way of Jesus, the way of human brotherhood, of international good will, of co-operation in the spirit of mutual responsibility for one another's welfare, is the only path that leads to peace and prosperity and progress and happiness. The world must "seek first the kingdom of God and his righteousness", and then every cloud that darkens the future of man will pass away; for the kingdom of God is the perfect democracy.

The Supernatural Birth of (the) Christ.

By Philip Wendell Crannell,
185 South Pearl Street, Denver, Colorado.

Let us begin by defining terms.

"Christ" is the gracious being who is the base, core, and life-power of Christianity, the Eternal Son, the man Jesus, God's anointed Messiah, Israel's and Humanity's appointed King; many scores of times "The Lord"; our Elder Brother; often in the Scriptures simply Jesus, often the Christ, often Jesus the Christ, and often, personality and power and office fused, as in Him they must be, into one, Jesus Christ or Christ Jesus. "The Christ" is a more accurate rendering of some passages but suggests a certain severance of office from person which the Scriptures do not teach, like the Adoptionist or Christian Science "Christ", united to a man. Though He may have different phases of action and of office, our Lord is one and indivisible: our Lord and Savior Jesus Christ!

"Birth" includes the whole process whereby the Eternal Son of God came into the world, becoming as truly man in every respect as He is also truly God, an accomplishment possible to no being less than God,—the fatal weakness of the Russellist conception. His birth, with its begetting, gestation, delivery, all through, was a two-fold process, the initiating and producing power being divine, using as its instrument and vessel, intensively active, the human; "begotten by the Holy Spirit", "born of a woman"; from the Annunciation to Mary to the Annunciation to the Shepherds, heralded, watched over, directed, empowered, by God.

"Supernatural" requires even more careful notice; "Nature", to the present writer, is not a vast plexus of self-existent, much less material, facts, forces, and principles, amid which God works, as much subject to them as we; nature in that light, spelled with a capital "N", is practically another God, and, like the old Greek Fate, greater even than our God Himself. Nature is simply the working of God in all His vast variety, in

the world material, but much more in the world spiritual. It is not God, but God's working, a product, exhibit, expression; He is the force. It has reality; but its reality is from Him, the expression of His mind, the output of His power, the creature of His will.

"Super", too, in this writer's view, has its own special meaning. "Above", of course; the miraculous is not "against" nature or "contrary" to nature or even "beyond" nature. Nor is it "above" nature as the word "supernatural" is ordinarily understood. The stupendous Bible miracles, including the most stupendous, the birth of Jesus, are as absolutely "natural" with God as the simplest, most ordinary, daily operation of His power. The supernatural is simply God's "nature", His whole glorious, gracious being, working in a special realm, in a spiritual way, for special purposes. The "supernatural" is not "that which is above nature"; it is *the nature which is above,* God working in uppermost ranges for uppermost results, to bring into conformity with Himself these immortal spirits, made in His image,—results worthy the output of any force, however, high, however much beyond human power to understand, however different from the ordinary.

One more definition. "The supernatural birth of Christ"! But *what* supernatural birth? Much more, of course, than the supernatural birth of Isaac or of John. Our title does not define. There is a theory for which I may coin a name, awkward, as my coinages usually are, the "super-en-deificatory" theory. Its holders can not accept the Virgin Birth. They do believe, after their fashion, in Christ's deity and pre-existence. But He came into existence as Jesus, through the processes of human begetting and birth, the result of the physical union of Joseph and Mary. The theory does not make Him an illegitimate child. The virtue it impugns is not Mary's, but the Bible's. It resembles, but goes beyond, the Romanist "Immaculate Conception" of Mary. It holds, I judge, that somehow into these natural processes the Holy Spirit, or if you please, the *Logos* through the Holy Spirit, infused Himself in unmeasured power and personal force—God's power of course is in and with

and through *every* human birth—, but here God chose to put Himself into the process peculiarly, characteristically, intimately, entirely ("it pleased God that in Him should all the fulness dwell"), so that the resultant was indeed "a supernatural birth", unlike any other, making the product not only Son of Mary, but truly and emphatically "Son of God", "the Logos become flesh", "the only-begotten Son of God."

The theory is not impossible. But the Scripture gives no hint of it, and it requires a pretty vigorous exercise of faith, reasoning power and imagination. We intend by our subject, *The Virgin Birth,* that our Lord's earthly being was the product of the direct agency of the divine performing the function, and much more than the function, of the usual male element. This is the unmistakable teaching of Scripture. No one who accepts the whole New Testament at its face value could possibly gather any other idea. The story is told with such particularity in Matthew and Luke, with such a wealth of indirect corroborations in the other New Testament books, that however the super-en-deificatory theory, or any other, might please certain minds, these theories will usually be regarded as *tours de force,* if not theological freaks.

What are the objections to the Supernatural Birth?

The first is the so-called scientific objection. Human births do not occur that way. But this objection is really naively puerile. Like Hume's famous objection to miracles, it completely begs the question. Of course human births do not occur that way. But this was a *super*human birth, the unique entrance of the divine life into the human, the divine nature-that-is-above, manifesting itself, operating, for human salvation, God sending His Son into the world to save the world. *Did* He send the Son? That is a question of fact, not of *a priori* theory,—answered by God's inspired word in the affirmative, corroborated by the divine power of the Son through the ages in the salvation of men, corroborated by the Christian experience of the millions. Granted a personal God, transcendent as well as immanent, not the servant, but the master, of His own ways, holding supreme the spiritual,—and the incarnation becomes an

absolute necessity of the divine being: "God so loved the world that he gave His only begotten Son." The supernatural birth is essential to the Incarnation; He can get into flesh, as we get into the kingdom, only by being born from above.

Never before perhaps was it so easy scientifically to accept the Virgin Birth. Parthenogenesis (in the lower forms of life, to be sure) is frequent in nature. Human ingenuity, in even higher forms of being, like the sea-urchin, can with salt-water fertilize the eggs without the intervention of the male. But still more than that, though this I do not stress, a tendency of modern science is to identify life (physical life, of course) with electricity. The ovum, like every other living thing, according to this idea, is a complex combination of other complex combinations known as atoms, which are complex combinations of electrical charges of various sorts, energies, potentials. The semen is a similar combination. And their contact sets up in the ovum that stir of new action, its elements contributed by both, which we call conception, the beginning of a new individual life. Why can not He Whose power operates all movement and all life, do by direct creative action all that and more than Dr. Loeb did to his sea-urchins with his salt solution,—for His own purposes set up in the Virgin's womb the stir of the new individual life, the new set and activity of the atoms and molecules which constitutee the new physical entity, while in it all, He, as Logos, creative Word, continues His activity in the growth of the child before birth and after; and thus "the Word became flesh and dwelt among us, and we beheld his glory, the glory as of an only begotten from the Father, full of grace and truth"? Marvelous things works the Nature which is beneath! Is this too marvelous for the Nature which is above?

No believer in a personal God, working for spiritual ends, need tarry long at the scientific objection. Miracle, certainly! Christianity is one long miracle, from start to finish. Spirit, therefore miracle!

The second objection is to some minds highly attractive; it might be called the mythological-aesthetic; that the Virgin birth is too much like the divine-human births that fill the

mythologies with their puerile and often unclean details. It reduces Jesus, they think, to the order of the demi-gods, the Gospels to mythology. But it may be said: first, these Gospels were written before 65, too early for the formation of myths. In the case of Aesculapius and Appollonius this took many centuries; the divine origin of Augustus Caesar was a deliberate concoction by courtier flattery. Second, much earlier books, Mark, James, and other Epistles, present numerous incidental confirmations of the Virgin Birth. Third, there is the utmost difference between these Gospels and the mythological accounts of the amours of the gods. Any mind that can not discern the antipodal distance between the vulgar story of Jove and Leda and the Bible's tender, reverential reserve, classes himself with Tom Paine, who accuses the Scripture of accusing the Holy Spirit of a felonious assault. The person who can be shocked by anything in Matthew or Luke would seem to proclaim the indecent quality of his own soul.

As for the tendency in other supernatural births to explain the character and teaching and work of the founders of religions, or some great leader, like Appollonius of Tyana, or Aesculapius, by a supernatural origin, what is it but a dim reaching after the essential truth, exemplified fully only in Jesus, that "one must come from heaven to lead us"? As Longfellow says of "Sandalphon,"

> "The legend, I feel, is a part
> Of the hunger and thirst of the heart,
> The frenzy and fire of the brain,
> That grasps at the fruitage forbidden,
> The golden pomegranates of Eden,
> To quiet its fever and pain!"

It is a true feeling, foreshadowed in the human longing, expressive of man's sense of need and helplessness, to which God's answer is the actual fact in Jesus Christ His Son.

Another objection is that it does not provide sufficiently complete and close contact and union of the eternal Son of God with mortal man; it makes Jesus our half-brother, not our full

brother. There is some force in this, though not enough, or there would be, were the other "half" in the brotherhood any other being than God, like the exalted but not divine Spirit-being of the Russellites. But the objection can not stand. Mary alone furnishes the full human heredity. She sums up all humanity, narrowing down through Abrahamic, Jewish, Davidic humanity to her day and self. No one could be more fully human and more fully Jew than she, and her Son, begotten by the Holy Spirit, is not half man, half God, but whole man, vitalized, empowered, indwelt, by the whole God. The absence of the human father deletes no human quality, but the presence of the divine makes Jesus more absolutely human, human with every human quality and power, but without the human sin, and brought to the highest point of possible humanity, "perfect" not only "through sufferings", but in every aspect of humanity. "It behooved him in all things to be made like unto his brethren," that his brethren might be made like unto Him.

Another objection is the alleged insufficiency of the Scripture base, only two books, comparatively late. This objection proceeds upon assumptions as to these Gospels' date, authorship, and authority, which most of us reject. To us Matthew was written around 65, by a "star-like genius", close companion and eye witness, Levi-Matthew, publican-apostle; Luke, around 65, by a careful, scientific investigator, a trained and constructive mind, a historian whose clarity and accuracy modern research increasingly reveals. We are confident that in Luke's early narratives we are coming close to the fountain head, Mary herself. Consider the careful particularity of these two accounts, their accounts detail, their entire corroboration of each other; "out of the mouth of these two witnesses," were there no other, "the truth is established." Sufficient possible reasons can be adduced why Mark and John should not specifically mention the Virgin birth; the necessity for reserve during Mary's life-time in Mark's case, and the fact that his picture is intended to describe only Jesus' active ministry, after brief mention of the Baptist's work. John's Gospel, after the Prologue, plunges also into John's witness and Jesus' ministry. After Matthew

and Luke's full treatment of the infancy and childhood, there was no need of John's further treatment.

These two New Testament witnesses are supplemented by a third, eight hundred years before, Isaiah's predictive statement. Those who reject Matthew and Luke, in this matter, also reject this. It may be admitted that Isaiah's first reference is to a period nearer his own times. Some modern translators are perhaps, though not assuredly, justified in translating: "Behold, a young woman shall conceive and bring forth a son" (Baptist Bible); or "Behold a young woman is with child and about to bear a son" (American); or "Behold a young woman is with child, who shall bear a son" (Moffatt). The Hebrew *almah* and the Greek *parthenos,* when they refer to ordinary cases, sometimes mean "marriageable young woman", though they also often mean "virgin." But when the reference is to the mother of Jesus, we prefer angelic authority, recorded in Matthew, and conveyed to Joseph, recorded in Luke, and conveyed to Mary, to any judgments of rationalistic critics. It is the New Testament translation of an Old Testament text; we must have weighty reasons for discarding it.

But is it true that the other New Testament books show ignorance of the Virgin Birth? They do not explicitly mention it. But if one has not carefully looked into this matter, he will be startled by the fulness, number and force of the indirect references to Christ's supernatural birth. It is in fact the underlying assumption. We cannot here go into this with entire exhaustiveness, but suppose we call some witnesses, and see whether there are passages which allow, or agree with, or suggest, and some which can not be explained without, a supernatural birth, specifically a Virgin Birth. Is it not fair to assume that every passage which speaks of our Lord's deity or pre-existence is an implicit assertion of a supernatural birth? Such a supernatural being could get into the category of humankind only by birth and such a birth must be a process from above and beyond the ordinary birth processes. A supernatural pre-existent being can become a man only by a special forthput of supernatural energy.

The earliest New Testament book is James, fifteen years after Jesus' death, by that brother to whom He appeared after the resurrection, and who, with the other brothers, and His mother, were in the Upper Chamber after the Ascension, awaiting Pentecost. He does not explicitly state the Virgin Birth; it was too early for that public statement to be wise or strategic, and doctrinal statement is no part of his purpose. But how completely he adopts Thomas' rapturous declaration: "My Lord and my God," at the beginning of his book, putting Jesus, though second, on an equality with God, calling himself "James, a servant of God, and of the Lord Jesus Christ!" Can you imagine a Jew like James, reared in the same household, bowing thus before his brother, had he not sensed the eternal difference, on one side, of Jesus' essential nature? Jew as he was, he surely could call no being Lord unless he saw in him the eternal divine. Note James 2:1: "My brothers, as you believe on our Lord Jesus Christ, who is the Glory." Moffatt's translation is for once better even than our "Baptist Bible", for "the Lord of" is not in the original. "Glory" is in direct apposition with "Lord Jesus Christ": it identifies Him. This being is to James no mere man, though his own brother; He is the same eternal being the book of Hebrews calls Him, "the effulgence of God's glory, the exact express of his substance," the eternal expression of the manifested excellence of God. But that eternal being could not possibly come into humanity through birth without a process, on the very highest ranges of the divine activity, supernatural whether through the "super-en-deificatory method", or some other impossible for us to imagine, or the plainly stated Scriptural one, the Virgin Birth.

Thessalonians I and II were written in 51, not a quarter century after the Resurrection. Here Paul, for perhaps the same reasons as James, makes no explicit statement of a supernatural birth; but here is a being equally with the Father, though second, the owner and surrounding atmosphere of the church: "In God our Father and the Lord Jesus Christ;" the giver of grace and peace equally with the Father: "Grace and peace from God our Father and the Lord Jesus Christ;" one whose

day the ancient prophets called "the day of Jehovah", but here "the day of the Lord"; one so united with the Father that Paul describes their action by a singular verb, not plural: "Now may our God and Father himself, and our Lord Jesus, guide our way to you." Assuredly the Lord of Thessalonians is the Eternal Son.

Galatians, A. D. 53, gives Jesus the same supreme and eternal place. Paul called Him specifically God's Son, "revealing his Son in me", spiritual power and omnipresence which no mere man Christ Jesus could possibly achieve. But he also gives an unveiled, unmistakable reference to the Virgin Birth, by omission, to be sure, but all the more marked for that. "But when the fulness of the time came (Baptist Bible) God sent forth his Son"; here is both deity and pre-existence; "born of a woman"; here is the Virgin Birth; for had the method been any other, this was the place to mention it, especially if it had been through Joseph as well as Mary, for that would have shown apparently the absolute fulness of Jesus' identification with us. Paul shows both—the identification in "born of a woman, born under the law", and the eternal difference in nature and power, "His Son."

First and Second Corinthians, 53, 56, from beginning to end have the same ascription of divine authorities and powers, rule, peace-giving, grace-giving, life-giving, ownership, omniscience, power over life and death. But they also declare that this Jesus is no mere man such as could be born by ordinary human birth; he is the Eternal creator, "one Lord, Jesus Christ, through whom are all things, and we through Him!"

Mark, about 56, says nothing specifically of the Virgin Birth, for reasons already suggested. But his *title* does not permit the classification of our Lord among ordinary men; it implies some sort of extraordinary entrance into human life: "the beginning of the Gospel of Jesus Christ, the Son of God." "Thou art my beloved Son", spoken by the Father in Mark 1:11, might not imply deity or pre-existence, taken alone, although taken with the other New Testament sayings it does. And by this time, as we see by Paul's epistles, "Son of God" is no mere

alternative title to Messiah. Jesus' own saying: "The Son of Man has authority on earth to forgive sins", certainly suggests deity, and intimates a heavenly person working in an earthly sphere. The Father's words at the Transfiguration, "My beloved Son", again point out His infinite superiority to all others born of women. Christ's Temple question: "David calleth him Lord, and whence is he then his son," implies Jesus' dual origin. "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father", carries a heavenly nature and dignity far above created beings. His confession, "Art thou the Christ, the son of the Blessed?" "I am", indicates this; as does his "Son of man, sitting on the right hand of power", and also the conclusion of the book: "received up into heaven and sat down on the right hand of God." This is not a mere human being, product of merely human birth, winning divine recognition, but the divine Son, taking the place that was His from all eternity.

Romans, A. D. 57, sounds the same notes of divine sonship, deity, authority, power, grace. It adds a sharp decided note of Jesus' dual aspect: "His Son, born of the seed of David", but also "the Son of God with power". And he gives an explicit assertion of deity in contrast with humanity, in 9:5, "Of whom is Christ as concerning the flesh, who is over all, God blessed for ever, Amen" (A. R. V.).

Philemon, 61, sounds the same general notes. Colossians, 61, adds a significant explicit statement which absolutely obliges a supernatural birth. Its Christ is the "image of the invisible God", "first born before all creation", "in him were all things created, all things have been created through him and unto him, and he is before all things, and all things consist (Moffatt, *cohere*) in him", "in him dwelleth all the fulness of the Godhead bodily."

Ephesians, 61, has the general notes. Philippians, another prison Epistle, adds a most striking specific testimony, in the second chapter. Here is the eternal pre-existence: "existing"; here is the deity: "in the form of God"; "counted not the being on an equality with God a thing to be grasped"; here is the

entering into a new relation: "emptied himself", "taking the form of a servant"; the voluntary, deliberate, self-accomplished entrance into humanity through the door of birth: "becoming (so the Greek) in the likeness of men, found in fashion as a man." That author was not ignorant of a supernatural birth; nothing else can explain his words.

Matthew, about 65, adds much besides the birth and childhood narratives. We have the Baptismal testimony: "My beloved Son"; also Satan's witness, for, from the Greek verbal forms and words, it should be translated: "*Since* thou art God's Son." We have Jesus' saying of absolute authority, absolute acquaintance with God: "All has been delivered to me by my Father; and no one knows the Son except the Father—nor does any one know the Father except the Son." Omnipresence, omniscience, omnipotence, says to earth's uncounted millions: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew has the divine transfiguration witness, given in all three Gospels. He gives Jesus' assertion of special divine sonship in the incident of the Temple money in the fish's mouth. Add, as in Mark, Jesus' solemn statement of His own divine Sonship at the trial, His supreme authority, omnipresence, omnipotence, in "Lo, I am with you alway, even unto the consummation of the age." All these are in complete accordance with the supernatural birth; and they can not be understood without it.

Luke, outside the geneaology and the infancy narratives, gives the same testimony. He does speak of Jesus' "parents", reports Mary's "Thy father and I", and the Nazarenes' "Is not this Joseph's son?" But these are loose popular expressions, more than balanced by the boy Jesus' indignant words, "Wist ye not that I must be about my Father's business?" Clearly He was not ignorant of the supernatural birth. Strikingly, again, He represents Himself as contemporaneous with Jerusalem's whole history: "How often would I have gathered thee . . . . . but ye would not!" Note in Mark, Luke, and Acts account of Jesus' return to His original glories, the ascension, the supernatural ending of Christ's earthly life, fittingly balancing a supernatural beginning!

Acts, A. D. 65, presents Jesus' character and life as the fulfillment of prophecy, and Himself as the redeemer of men. The Virgin Birth is a doctrine to be apprehended and appreciated after men have accepted Jesus, not to be presented first. Acts gives us the Gospel preaching and work principally among heathen and as yet unconverted Jews, but it also forcibly presents the uniqueness of Jesus, and in the midst of His likeness to humanity, His divine character and mission. This is the Holy and Righteous One, the Prince of Life, the wielder of divine power, whose name works healing; Savior; the Being who receives Stephen's departing spirit, forgives men's sins, watches over His servants, works with them, appears to them whenever they need Him, is Lord of all, is Savior, the begotten Son of God.

A note in I Timothy 2:5 might be taken, but for these others, to mean the entire and sole humanity of our Lord: "One mediator between God and men, the man Christ Jesus"; but both Paul and we assert that Jesus was indeed a man; our problem is the process whereby He became a man.

One reading of I Timothy 3:16 gives an explicit statement of Christ's Deity in humanity. It is probably from an early Christian hymn.

> "God manifested in the flesh,
> Justified in the spirit,
> Seen of angels,
> Preached through the nations,
> Believed on in the world,
> Received up to glory."

It is true that all the best MSS. have it "Who", rather than "God". But even if we reluctantly dismiss the idea that the word can be God *as Paul quotes it,* this hymn, to which Paul lends his inspired authority, assuredly describes a being of preexistent might and glory, who showed Himself in human guise as Jesus of Nazareth, lived among men and then returned to his heavenly glory.

Titus 2:13 contains a most striking saying: "The glory of our great God and Savior Jesus Christ.' Though neither the King James, American Revision, Moffatt, or our Baptist Bible translates it so, except in the margin, both Rotherham and Weymouth do. A. H. Strong contends convincingly for it. I believe this the correct translation; it agrees perfectly with the whole tenor. Paul would not be talking of the appearing of our great God and *also* the appearing of Jesus Christ; it is Jesus' appearing he is naming as the Christian's "hope", "our great God and Savior Jesus Christ!"

Hebrews, A. D. 67, with the general witness of Jesus' divine attributes, again strikes that note of contrast between our Lord's essential nature and what he became, which only a supernatural birth can possibly bridge. To this writer Jesus (Chapter I) is "the outraying of the divine glory," "the exact impress of the divine substance," creator and upholder of the universe, but he has also "become like unto his brethren, tempted in all points like as we, yet without sin," God's eternal Son, whose "years can not fail", the "first born", yet "brought into the world," and made "a little lower than the angels."

Chapter II: He has been accounted worthy of more glory than Moses, by so much as he who built the house has more honor than the house, Moses faithful as a servant, Jesus faithful as a Son.

Chapter V: "Christ also did not glorify himself to *become* a high priest," God's act first, then his own! And Jesus, though fully and completely man, "arisen out of Judah", is timeless, "has his priesthood unchangeable," "Abideth forever." Yet, though thus eternal, he has "come as a high priest"; "Lo, I have come."

To the same general witness of the divine in Jesus, Peter adds, (I Peter 3:15), we are to "sanctify Christ as Lord in our hearts," that is, "hold Jesus as God." II Peter 1:1 expressly calls Jesus God: "Our God and Savior Jesus Christ." Here there can be no question that this is the correct translation, according to the Expositor's Greek Testament, the Standard Revision margin, and the text, if you omit the italicized "the",

as you should; also Baptist Bible, Moffatt, Weymouth in his margin, Rotherham. II Peter repeats the Father's Transfiguration testimony: "my beloved Son." Jude has the same general notes concerning Jesus.

John's writings, 90-95 A. D., are the result of the ripened reflection of sixty apostolic years. The whole thesis of his Gospel is that an eternal being, one with the Father, the executive God, took upon Himself, not the form and appearance simply, but the reality, of humanity, "the word was God," "all things were made through Him," "the Word became flesh, and dwelt among us, and we beheld his glory, glory as of an only-begotten from the Father." The book is simply a demonstration of the fact and facts of the self-revelation of this incarnate God in Jesus' earthly life. John leaned upon a human breast, but leaning there, he leaned upon the breast of God; but leaning there he leaned upon the breast of a man, his adored teacher, Jesus. A man, therefore born. God, therefore eternal. By what process a man? John does not explain *what* supernatural birth, but by inevitable logic, *some* kind!

This Gospel abounds in individual touches also: note his characteristic word, "only-begotten," evidently referring both to the uniqueness of Jesus' original nature, and to the uniqueness of His earthly birth; the Baptist's testimony, both to humanity and deity: "a man who has become before me, for he was before me. . . . . the Son of God"; Nathanael's awe-struck exclamation: "Thou art the Son of God"; (Philip's word, "the son of Joseph", is the error of a new-born zeal, not yet fully informed, not the witness of the apostle John) possibly Nicodemus' witness, as in our Baptist Bible: "thou hast come from God as teacher" (with this Moffatt essentially agrees); Christ's own statement to Nicodemus that He has descended out of heaven; that God sent His Son into the world; His naming Himself the "only-begotten"; His assertion that He alone possesses and imparts life; His claiming equal honor with the Father; His assertion of "life in himself;" that "the Father worketh hitherto, and I work"; "I have come in my Father's name"; "I am the living bread, the bread which came down";

He, and He alone, "hath seen the Father"; His question: "what if you see the Son of man ascending where he was before?" His assertion, "Before Abraham came into being, I am" (Baptist Bible; Moffatt renders, "I have existed before Abraham was born"); His "I am the resurrection and the life"; the Evangelist's statement: "knowing that he came forth from God and was going to God"; the intercessory prayer: "Glorify thou me with the glory I had with thee before the world was"; "Thou lovedst me before the foundation of the world";—these are not all the passages in this Gospel which only a supernatural birth can account for.

The First Epistle is as explicit. Here Jesus is "the Life", "the eternal life which was with the Father"; and He is also the life which their "hands have handled", "manifested to us". "the Son of God, manifested to us"; "the Son of God sent into the world", "come in the flesh."

Revelation pictures Jesus in the same dual aspect. He is "the Son of Man," and "the ancient of days"; "the first and the last and the Living One"; "he became dead and is alive forevermore"; "the Amen, the faithful and true witness"; "the beginning of the creation of God"; "the Alpha and Omega, the first and the last, the beginning and the end"; and also "the root and the offspring of David"; "the Lamb that hath been slain from the foundation of the world"; "the Lord who was crucified". Between that eternal Lord and Creator and the man Christ Jesus there is a difference of being which nothing can bridge but a supernatural birth.

The conclusion? There is no valid scientific argument against the Virgin Birth. The arguments derived from mythical virgin births or the birth of demi-gods or great characters fall of their own weight. With our conceptions of God and man, the Virgin Birth furnishes a sufficiently full union and identification of the divine and human. It is the most easily comprehensible explanation of the Son's coming into the world. It marks most strikingly the distinct difference and divine origin of Jesus, as compared with all others "born of women." It is not only specifically stated and described by two New Testa-

ment writers, but it is the underlying presupposition of the whole New Testament, which describes the dual nature of our Lord in scores of passages, and in practically thirty outstanding ones which can be explained in no other way, Paul at least seven, John at least eight. Matthew one, Luke three, Acts three, Mark three, James one, Hebrews several.

The Virgin Birth is not the prime cornerstone of the Christian faith, though it is one of the foundation stones; no doubt men—who can say how many?— have been saved who never heard of it; there are true believers in Jesus Christ who cannot accept it now. But he who does not accept it, as it seems to me, must reject the clear testimony of two of the greatest Bible books, buttressed by Isaiah, he must reject scores of statements elsewhere, which if he follows his own logic, will leave him in the end without an authoritative Bible or a supernatural Christ, that is, intellectually without Christianity. He may hang on still, but it will be by holy habit and saving inconsistency. His religious experience and his contact with religious needs and realities may save him; but is there not danger that his religious faith will be shaken, evaporated or paralyzed, if not shipwrecked? And is not the surrender of the Supernatural Birth a tub thrown to the rationalistic whale, which, on swallowing that, incontinently asks for more?

Book Reviews

I. BIBLICAL AND LINGUISTIC.

Transplanted Truths. Expositions of Great Texts in the Epistle of Peter. By Alvah Sabin Hobart, D.D., One-Time Professor of New Testament Interpretation in Crozer Theological Seminary. The Judson Press, Philadelphia, 1931. 189 pages. $1.00.

This volume, posthumously published, is the fourth volume in a series with the general title *Transplanted Truths*. It is not a commentary but a series of expository discussionss of some of the outstanding passages in the First Epistle of Peter (but the last chapter is on 2 Peter 1:2). The texts and discussions are so related that the whole epistle is treated. Dr. Hobart has given a very sympathetic treatment of the Epistle in the light of Peter's development. The style is vigorous and clear. The discussions are cast into the mould of addresses. There is much good homiletical material in this book.

W. Hersey Davis.

A Grammar of the Greek New Testament in the Light of Historical Research. By Professor A. T. Robertson, M.A., D.D., LL.D., Litt.D., Professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, Louisville, Ky. Fifth Edition. Richard R. Smith, Inc., New York, 1932. Hodder and Stoughton, London. 1454 pages. Price $8.50.

It is remarkable that this monumental work is now in its fifth edition. Confessedly it is the most learned, the most comprehensive, and the most up-to-date single work on the subject. Such an unrivalled achievement deserves the success that has attended this work from its first appearance. The fact that its production is the result of exhaustive investigation along the

most approved lines of modern scholarship guarantees it for years to come the foremost position among grammars of the Greek New Testament. W. Hersey Davis.

The New Testament. A New Translation by James Moffatt, D.D., D.Litt., M.A. (Oxon), together with the Authorized Version. Parallel Edition with Introduction. Richard R. Smith, Inc., New York. 633 pages. Price $1.00.

The Introduction may be called Dr. Moffatt's brief answer to the question. How did we get our New Testament?

This book contains two translations in parallel columns—in the left-hand column, The King James Version; in the right-hand column, Dr. Moffatt's translation. This arrangement makes easy a comparison of the two translations, and aids one in judging the excellencies in each. The book is in a handy form. W. Hersey Davis.

The Re-Interpretation of Jesus in the New Testament. By Carl Everett Purinton, Ph.D., Professor of Religion in Adelphi College, Co-author of "Literature of the New Testament." Charles Scribner's Sons, New York, 1932. 217 pages. Price $1.75.

In this book the author sets forth his interpretation of Jesus combined with matter of a critical introduction. His purpose is to relate most of the books of the New Testament to the person of Jesus. The book has three divisions: Part I, The Sources; Part II, The Historical Life of Jesus; Part II, The Interpretation of Jesus in Later New Testament Books.

The first part is a discussion of and an evaluation of the sources for a knowledge and an interpretation of Jesus. The second part gives an interpretation of the life, teachings, and death of Jesus. The third part sets forth the significance of Jesus as interpreted by the later books of the New Testament.

W. Hersey Davis.

The Gospel According to St. John. Edited by Stephen Neill, M.A., of the Church Missionary Society, formerly Fellow of Trinity College Cambridge University Press, 1930. The Macmillan Co., New York. 150 pages. Price $1.00.

This volume, one in the series of "The Revised Version Edited for the Use of Schools," is a brief commentary on the Gospel according to John in the Revised Version. The author has done very well in view of the limits set to his comments. This book would suit first year college men.

W. Hersey Davis.

Word Pictures in the New Testament. By A. T. Robertson, A.M., D.D., LL.D., Litt.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Ray Long and Richard Smith, Inc., New York. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Volume V: The Fourth Gospel. The Epistle to the Hebrews. 1932. 451 pages. $3.50 net.

The other volumes which have been published are: Vol. I, Matthew and Mark; Vol. II, Luke; Vol. III, The Acts; Vol. IV, The Epistles of Paul. The series will be complete with Volume VI, The General Epistles and the Revelation of John.

In this series the author has given us the benefit of his keen interpretative, exegetical, ability. In the present volume (The Fourth Gospel and the Epistle to the Hebrews) is found the work of one who has captured the thought, the mind and the purpose of the writers. The language of the Fourth Gospel is simple, but the thought is profound; and therein was the difficulty in understanding the book. The Epistle to the Hebrews may be said to give the philosophy of God's dealing with the Hebrews, in the literary language. Dr. Robertson, equipped with an amazing knowledge of Greek and a keen, analytical mind, has opened to the interested student the way to the profound thoughts of the sacred writers. This volume is an unusual contribution of scholarship and spiritual insight to the understanding of two of the most difficult books of the New Testament.

W. Hersey Davis

II. THEOLOGY AND PHILOSOPHY.

Bible Difficulties: An Examination of Passages of the Bible Alleged to be Irreconcilable with its Inspiration. By W. Arndt, Professor of Hermeneutics and New Testament Exegesis at Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo., 1932. 117 pages. Price 75c.

This volume is a good deal more extensive than would at first appear, for it carries four hundred or more words to the page.

It is an earnest and vigorous statement of the traditional verbal inspiration doctrine of the entire Bible and a detailed handling of objections raised to this view on the grounds of miracles, moral ideas, historical statements, unscientific positions. A final chapter deals with "miscellaneous passages."

There are still millions of devout Christians who will take great comfort in such defenses as are here stated and argued with clearness. For these who raise the objections on the basis of instructed reasoning the form of defense in this book will hardly be at all satisfying.

To take strongly a position on the *absolute inerrancy of the entire Bible,* then to rely on the *a priori* idea of what a perfect God would do in the way of revelation; then to resort to unattainable original manuscripts to find this absolute accuracy; next to take the position—in itself most sensible and true—that the Bible does not speak as a scientific work; then in the end to rely on the omnipotence of God who *could* have done any of the things claimed by the traditional interpretations of difficult scripture passages is certainly not to be persuasively effective for those positively in trouble, however confirmatory it may prove to such as are able to move in the circle of the argument.

Surely the truth and value of our Bible are not dependent on establishing minute, detailed accuracy in every syllable, and per-

fect harmony with every modern scientific fact, or else in opposing revelation to modern knowledge. We ought to handle our Bible in a way to utilize its truly eternal, spiritual values without too much anxiety either to refute temporary scientific and cultural theories or to harmonize Biblical details with current culture. The practical common sense view and use of the Bible for which Professor Arndt pleads in parts of his volume is the wise course. W. O. Carver

The Doctrine of Grace. By various Authors and edited by W. T. Whitley, M.A., LL.D. The Macmillan Co., New York. 1932. 396 pages

The World Conference on Faith and Order met at Lausanne in 1927, with the avowed purpose of discussing frankly some of the questions that have divided the churches of Christendom. A Continuation Committee was appointed which in turn appointed a Theological Committee, and that group met from August 4th to 17th, 1931. Papers were prepared and read by individuals on the committee and then discussed by all in the groups. Profiting by the general discussion those papers were prepared for publication, and are now given to us in this book. The subjects assigned, which are now the chapter headings in the book are: Grace in the New Testament; Grace in the Greek Fathers; Grace in the Latin Fathers; Grace in St. Augustine; The Medieval and the Modern Roman Conception of Grace; The Reformation Theology of Grace; Grace in the Mystical Writers; The Orthodox Church and Sacramental Grace; Grace in Methodist Tradition; Grace in Modern German Theology. Toward the end a theological statement is made, and an effort toward a synthetic interpretation of the different views. The contributors include Vernon Bartlett, William Adams Brown, Arthur C. Headlam, William Manson, E. D. Soper, and others.

If there is a happy meeting-ground for all groups of Christians where agreement may be found, it surely must be in the acceptance of the grace of God as revealed in Christ. The agreement may expand to embrace other aspects of Christian doc-

trine, but it must at least begin there. In the closing chapter Dr. Brown says: "The word 'Grace' stands for two convictions which are basic in the Christian religion: the conviction that man's welfare and happiness depend in the last analysis upon God and the conviction that God is moved to His gracious activity toward man by no merit on man's part, but solely by a characteristic of his own nature which impels him to impart himself in free outgoing love. These convictions are common to all bodies of Christians." H. W. TRIBBLE.

God in Idea and Experience; or The A Priori Elements of the Religious Consciousness: An Epistemological Study. By Rees Griffiths, M.A., B.D., Ph.D. Author of "The Reserves of the Soul". T. and T. Clark, Edinburgh (Scribner's), 1931. 300 pages. $4.00.

The Author calls this "a small book on a big subject". Dr. W. P. Paterson, in a discerning and commending *Foreword,* says, among other things: "In the book he will be found to have given a lucid and competent exposition of the chief contributions of the recent period with a judicious accompaniment of appreciation and criticism. He has besides propounded a theory of his own as to the essence of the primary religious datum, and has embodied it in a formula."

For Griffiths "the idea of God is a constitutive element of human experience as we know it", "the idea of God is one of the conditions without which man could not come by his particular valuation of himself and his world." Thus making "the idea of God *a priori* we bestow upon it objective validity". God becomes "a necessity of my own awareness of myself", and "must be at least as real as I am myself and as real as the world I know". "The germ of religion lies, then, in this principle of unity, which is an inalienable feature of rational life".

The "fundanmental epistemological principle in religion" is therefore: "*Self-consciousness* is only *possible in so far as I am able to find in the object not only a reality other than myself, but a reality expressive of Another Mind which knows me*

through my awareness of the object; or, more simply put—*In* knowing I am *always known.*"

Dr. Griffiths presses his point in full recognition of the claims made for morality and for feeling as germinally fundamental in Religion and seeks, with fine success, to show the proper relation of these factors in the religious experience. The moral imperative of Kant is shown to require an even more elemental religious necessity.

It is good to see a noble piece of true, philosophical thinking and to see it all so clearly put that the thought can be readily followed. Of late there are gratifying examples of getting beneath the surface of psychology and history once again to that metaphysics without which there can be no stability in our systems and no compelling security in our living. This work leads us back to God in consciousness and leaves the ultimate initiative with God. Our life, or salvation are thus his gift—his grace. Man loses his boasted autonomy and becomes a responding fellow-liver and fellow-worker with God.

W. O. Carver.

Pathways to the Reality of God. By Rufus M. Jones. Published by Macmillan. 253 pages. Price $2.00.

"To infuse persons with faith in God, to arouse the conviction that the Heart of the universe is friendly, to help a generation to get its feet firmly on the high road to confidence in spiritual energies to live by, is, in itself, as practical a service as increasing the corn crop, or as fighting malaria mosquitoes, or as turning slums into fine houses." With this conviction as to the practicality of his undertaking Dr. Jones traces out for his readers eleven pathways that end in the presence of God. The first chapter is on "faith, and the last on prayer. Between these are chapters on mystical experience, the universe, evolution, history, Jesus Christ, revelation, experience, Divine immanence and philosophy. At the heart of the book (chapter 6) is the chapter on

Christ, and the heart of that chapter is expressed in the following words: "We know in the abstract that God is Mind and Spirit and He is near us, but we want to have a more vivid sense of His reality and His presence in the world, and above all, we want to see Him as a real Person with an actual Life and Character. It is *that* that Christ does for us. It is in Him that the Face is seen and the personal character is revealed." Those who have read any of Dr. Jones' books on mystical religion know already the spirit and tone of this series of studies in the soul's approach to God, as well as his mastery of the fields which he touches. It is a book that will be welcomed by thoughtful readers.

J. B. WEATHERSPOON.

A Preface to Christian Faith in a New Age. By Rufus M. Jones. The Macmillan Company, New York, 1932. 206 pages. $2.00.

"This book has been written to arouse the leaders of Christian life and thought in American to a clearer consciousness of the obstacles and hindrances which confront Christian faith in the world to-day, and it is a careful attempt to present a way of life and a constructive faith which will appeal to the youth of to-day. Dr. Jones has been assisted by the wise advice and criticism of a group of men who are among the leaders of thought in the religious world. The book has been studied in advance of publication by these men and has the advantage of careful co-operative thought. Among them are Henry Sloane Coffin, Charles W. Gilkey, Robert R. Wicks, Julius S. Bixler, Joseph Fort Newton, Arthur Lee Kinsolving, John Bennett, Henry T. Hodgkin, Ernest Tittle, Lynn Harold Hough, Douglas V. Steere, and Walter M. Horton."

Dr. Jones was led to the writing of this book by his appointment on the "Foreign Missions Appraisal Commission for the Orient"—a commission of which one may well doubt the wisdom or value. He felt that appraising the foreign missions of American Christianity ought to begin with appraising American Chris-

tianity. This he undertook and evoked the help of other members of the Commission and of other competent students.

The work is a very brief one and modestly calls itself only a *Preface*. It is very condensed and at some points amounts to little more than an annotated index to phases of the problem. One feels particularly the need for something more, since some aspects of our current problems seem almost ignored.

Yet the fine summary in Chapter I of "Obstacles and Hindrances to Christian Faith in a New Age" is fairly comprehensive. The "Reexamination of the Spiritual Foundations" leads naturally to "The Testimony of Human Experience". That "The Heart of Christianity" is an eternal person revealing perfect in time conditions is what we would know Dr. Jones must say, and here he says it well.

In "The Nature and Mission of the Church" we find frank dealing with the hindrances to its task which lie within the church, and the great emphasis is on the spiritual function.

Chapter VI seeks to outline "A New Emphasis in Education" without which there is no ground for hope of a new social order.

The work is one of the first importance. It is written with great simplicity and deep earnestness. W. O. Carver.

We Need Religion. By Ernest Fremont Tittle. New York, 1931. Henry Holt and Company. 156 pages. $1.50.

If we may not call this collection of ten addresses truly profound we must at any rate say that they constitute a very serious and timely discussion of the more obvious aspects of a theme of supreme importance. They are quite profound enough for most college and university students, for whom they were primarily prepared and to whom they were first of all delivered; and quite profound enough for "the man in the street" to whom they are calculated to make an appeal for that reappraisement of values so urgently needed at the present moment.

If they rarely go very far beneath the surface of facts and of thinking they do lucidly and persuasively deal with the surface facts of our bankrupt social order and civilization and they do exalt ideals that have all too generally been lost to vision in an age of glamourous secularism.

The book is more valuable in criticism than in constructive guidance. Nor can one overlook the fact that there is no steady and clear-cut rising above material emphases.

The book is, I repeat, very useful up to a certain point beyond which it is tantalizing in its promise and failure.

W. O. Carver.

The Teaching of Jesus. Studies of the Form and Content. By T. W. Manson. Cambridge University Press, or Macmillan Company, New York. 1931. 347 pages. Price $5.00.

The Author brings fine talent and hard work to bear upon some of the central problems in the teaching of Jesus, and the result is a scholarly contribution to the field of New Testament Theology. In the first part, covering eighty-six pages, he has given a penetrating analysis of the sources of the Synoptic Gospels, and a thorough study of characteristics of the teaching of Jesus. In the second part he has maintained the same high standard of scholarship in studying the contents of the teaching. He has gathered his interpretation of Jesus' teaching around three general topics: God as Father; God as King; and Religion and Morals.

Among others there are three points about this book that I like: the thorough grasp of the Old Testament background of Jesus' teaching; the scholarly criticism that is employed; and the ability of the author to present a constructive interpretation after employing the critical method. In discussing the Kingdom he says: "The Kingdom of God in its essence is the Reign of God, a personal relation between God and the individual; and there is no point in asking whether it is present or future,

just as there is no point in asking whether the Fatherhood of God is present or future. It is something independent of temporal and spatial relations.'' This comes after a rather technical and critical investigation of certain passages.

In the last chapter a strong position is taken with reference to the connection between religion and morals. ''The notion that we can wander at will through the teaching of Jesus as through a garden, plucking here and there an ethical flower to weave a chaplet for the adornment of our own philosophy of life, is an idea that is doomed to disappointmenet, for the nature of plucked flowers is to wither. The ethical maxims of Jesus, abstracted from the religion out of which they grow, become mere counsels of perfection which we may indeed respectfully admire, but which have no immediate reference to the affairs of our ordinary life.''

The author has given us a fresh, incisive, discriminating, and constructive study that will bring guidance and blessing to every reader, preacher or layman, who would be a learner of Jesus. H. W. Tribble.

The Taproot of Religion and Its Fruitage. By Charles F. Sanders, Professor of Philosophy, Gettysburg College. New York, 1931. The Macmillan Company. 266 pages. Price $2.00.

Here is a well reasoned defense of religion as noted in human experience and a well developed argument for the validity, necessity and permanence of religion; and a very rational and practical irenicon for science and religion. There is a lot of clear thinking and in the genuine effort to do full justice to faith and to science it achieves a high degree of success. There are different types of mind and different degrees of culture. This is a book for the many who are educated but not experts or specialists in philosophy or in theology. It is a legitimate contention, well sustained, that a personal system alone can ultimately justify any scientific conclusion.

This work might well be adopted as a text-book guide for studying the relations of religion in human culture for college classes by any teacher who knows how to use a text-book with a class. Its temper is fine, its course of reasoning in general correct, and its structure and style satisfying.

W. O. Carver.

The Clash of World Forces: Nationalism, Bolshevism and Christianity. By Basil Mathews. New York, Cincinnati, Chicago, 1931. The Abingdon Press. 174 pages. Price $1.50.

We should have written of this book six months ago but "have been let hitherto". It constitutes the messages of a prophet to an age partly sadly absorbed with secularism and sick with cynicism, and partly seeking with eager enthusiasm to find a way to construct a good world. Mathews has laid his finger on the three ways by which social builders are most earnestly trying to construct the better social order. I do not follow his line of thought, you must get that from his book. I do not at all points follow through with him but I never get out of calling distance and co-operative fellowship.

By Nationalism each group is seeking its own salvation and asserting its own rights in a world obviously—on that plane—not big enough for all the groups. Through the League of Nations these nationalisms are seeking to adjust their claims so as to avoid conflicts. Powerful individuals within the League are seeking the good of humanity; yet the League as such is a medium for equating and adjusting rival claims of groups each making its own demands. The League may well prove a stage to a higher plane.

Bolshevism (the name is gradually being replaced) has its world-scheme and sense of mission but only as a necessary factor in its campaign for class rule in order to class realization. Thus far it represents bitterness and ruthlessness in dangerous and distressing degree; and it measures all things by the standard

of material welfare for the physical man. Its best leaders envisage an order in which all men share and all men serve. At best it could offer but a bastard brotherhood because it violently repudiates all suggestion of Divine Fatherhood.

A third call to humanity is Christianity, as and in the measure that it is, the voice of God-in-Christ-Jesus. It is in interpreting this in the two brief closing chapters—there are seven in all—that Mathews comes to the heart of things and gives his great, positive message. If he still thinks too much of organization and outward unity of Christian "forces"—too much in terms of "force"—that need not obscure the deep inwardness of his insight nor weaken the power of his challenge in the name of the Redeemer.

Let me repeat that I am not at all following the line of the book. The Book will give very distinct help in evaluating all these three "forces". One can well understand the enthusiasm which, as lectures, these messages aroused in Drew University and in Boston University School of Technology.

Here is the kind of study of current ideals every one ought to make, and from which he ought to go on.

W. O. Carver.

III. MISSIONS AND HISTORY.

Judaism in the Greek Period. Vol. V of the Clarendon Bible. By G. H. Box, M.A., D.D., formerly Professor of Old Testament Studies in the University of London. The Clarendon Press, Oxford, England. 256 pages, with 41 illustrations and 2 maps (one in color). Price 4s 6d net.

In this handsome and convenient volume we find knowledge of the effect of Alexander the Great's work on the Jews in the light of modern knowledge and illustrated by modern conditions. There is no printing of the text of the Old Testament Apocrypha, but a fresh and fair discussion of the known facts with many helpful notes on important items. The book is designed as a text-book, but it is readable for any one interested.

A. T. Robertson.

Stalin, the Career of a Fanatic. By Essad-Bey. Translated from the German by Huntley Paterson. The Viking Press, New York. 1932. 391 pages. Price $3.50.

"The symbol of greatness, the cruelty and the power of Asia, who is threatening to hurl herself at the throat of Europe" says Essad-Bey, a compatriot of Stalin, as he pictures, in fact and fancy the unique, fanatical, treacherous, keen but grossly ignorant "sincere crook" and heartless Stalin, with his "sober, sinister mind of an Oriental conperator".

In most interesting reading, highly imaginative, but always based on fact, the author traces this weird demon throughout his career from Joseph Djugashvili, son of a Georgian cobbler, with his various names, escapades, countries and crimes up to his present position as the "worse than Dictator" of cruel and benighted Russia. It is refreshing, indeed, to find an authorita-

tive statement of the characters and characteristics that have made Russia the plague plot of civilization and the nemesis of every thing decent, especially when there is so much news paper slush as well as paid propaganda coming from some of our schools, a few of our publishing houses, and from so-called statesmen and an occasional clergyman! This is a capital story, even if a horrible picture, as well as much vital history and revealing biography. This book should be a "required subject" for every teacher, preacher, lawyer and congressman in the United States. Whatever one thinks, one will *think*, as he reads this book.

F. M. Powell

How Peter Became Pope. By Dr. William Dallmann. Concordia Publishing House, St. Louis. 1931. 113 pages. Price $1.50.

The publishers state that, "upon the request of the Milwaukee mixed conference of Missouri Synod and Wisconsin Synod pastors and upon numerous requests reaching us from individuals, we have reprinted in book form this series of articles by Dr. Dallmann. Originally these articles appeared in the Concordia Theological Monthly this and last year." Any one who sees this book will be grateful that the request was made and granted.

The book is a unique collection—thoroughly referenced—of the claims and counter-claims of the bishops of Rome, showing the interesting variations, disputes, forgeries, attitudes, etc., from the earliest days until now. Certainly poor Peter, the "fellow Elder,' would be as greatly shocked as the many thousands are gullible, at finding himself—Mother-in-law, wife and all—the infallible, authoritative Vicar of God, with such an unheriditary succession!

There is a crypt and keen humor, along with attested history, showing the absolute absurdity, when it is not pure forgery, of the claims of Rome. The bibliography runs right along with the story and is part of the text. The small number of pages

gives little idea of the vast amount of available history the book contains. The pity is that the multitudes who neither know nor want to know the truth, will rarely read this compendium of irrefutable testimony. The author has done a superb and needed task of research. One wishes for this little volume the widest circulation among Protestants, Anglicans and Romans.

F. M. Powell.

A History of British Baptists. Revised Edition. By Dr. W. T. Whitley. The Kingsgate Press, 4 Southampton Row, London, w. c. 1. London, 1932. 384 pages. Price. 7|6 net.

The same book, before its revision, was reviewed in 1923. The same general plan is followed in this edition, with the same careful and fair treatment by the distinguished author. A few corrections are made, some additional material is added, and a few books and graphs are added to the bibliography. One cannot stress too strongly that all lovers of Church History get this Revised Edition and study it with care and keep it for constant reference. Dr. Whitley has again put the Christian students of two continents under his debt. F. M. Powell.

The Mahdi of Allah: The Story of the Dervish Mohammed Ahmed By Richard A. Bermann, with an Introduction by The Rt. Hon. Winston S. Churchill. New York, 1932. The Macmillan Company. 318 pages. Price $2.50.

Here is a compelling work from the standpoint of the writer's art and the publisher's, even if one lacked the interest of the history of one of the most remarkable of politico-religious fanatics and of one of the notable stages in the extension of British influence and empire.

Thirty years after the tragic and romantic period of conflict over Upper Egypt and the Sudan a man who had saturated

himself with the recorded facts and was drawn by personal interest fired in his soul as a school-boy in Vienna and inflamed again by personal relations with some of the actors in the drama; goes over the ground with maps and documents in hand and makes careful notes. The author has a realizing imagination, and a rare gift of description and expression. In a series of word-pictures not to be surpassed he gives the story of the rise and career of the Mahdi, of his conflicts with British and French, of his triumph over Gordon and of Kitchener's destruction of Khalifate armies fifteen years later.

It is a stirring story with fully realized dramatic possibilities.

The work has great interest for the student of Religion as well as for the general historian and the world politician.

The translator, whose name appears only quite inconspicuously overleaf from the title page deserves mention for a perfect transmission of the German masterpiece—Robin John.

W. O. Carver.

The Episcopal Church. By Geo. Hodges. Revised by Jas. A. Muller. The Macmillan Co. 1932. 204 pages. Price $1.50.

This little book, now revised, has been used for years as a suggestion and guide to young Episcopal clergy in their preparation of children for "Confirmation." The book is in the nature of an apology. Parts of it exhibit quite "ingenius dodging" although the greater parts make no claim to scriptural agreement or historical values.

There are ten chapters, The Bible, The Prayer Book, Baptism, Confirmation, Renunciation, Obedience, The Creed, The Church, Prayer and Holy Communion. Each of these subjects is treated sympathetically, though loosely when not partizanly. The book is designed for the beginner in "Orders", which accounts for much of the terminology. There are the widest claims of "inclusiveness" within the Episcopal Church along-

side "the" church's claim of apostolicity. The Episcopalians are neither Protestant nor Roman Catholic! Luther discarded both pope and bishops, the Church of England, only the pope, hence the "Protestants" broke completely with the ancient church! No mention, even remotely of the Anabaptists and many earlier and kindred sects.

The book is interesting, even if not very profitable reading. It is a curious, often artful mixture of fact and fiction, Scripture and episcopacy, ecclesiology and theology and history and tradition. One wishes that the Reviser had taken greater liberties with the original, thus bringing the present edition out of the middle ages and making it available and usable to a wider circle of readers. F. M. Powell.

The Christian Mission in the World of Today. Raymond P. Currier, Editor. New York, 1932. Student Volunteer Movement. 265 pages. Price $2.50.

The "Report of the Eleventh Quadrennial Convention of the Student Volunteer Movement for Foreign Missions" is one of the volumes of first class importance for students of world Christianity. It enables one to sense the heart of the present day Christian student in college and university, and to see the type and tone of leadership for such students in their consideration of, and entrance upon, the responsibilities of world Christianity in the complex world. Students everywhere should study the addresses and conference reports here brought together. By no means all that was said and done in Buffalo last winter is here reported but that which was most vital, significant and of most permanent value, was carefully edited and arranged. There are carefully made analyses of the "Present World Situation" when Humanity has been "uprooted", and of a "critical appraisal of the "Missionary Enterprise" in the light of the situation. All the aspects of those most important for students are dealt with frankly and fearlessly. W. O. Carver.

Martin Luther, Humanist. By Paul H. Andreen. Augustana Book Concern, Rock Island, Ill. Price net 75c.

This book is the result of long study and of an abiding love for Martin Luther, dedicated by a worthy son to his distinguished father, and so arranged for publication as to appear on the father's birthday. The book takes up a rather new phase of the many-sided life of Luther. The author makes out a plausible case for Luther's being a real Humanist. This is done by rather ingenius definitions, selected quotations, and mostly one believes by leaving out the very valuable evidence on the other side. One does not have to be a Lutheran to recognize the greatness of Luther for his time and all times. Neither is it incumbent on a Lutheran to omit his weaknesses, and especially to gloss over or pass over the fact that Luther never thoroughly succeeded in getting out of the Middle Ages.

The style of the book is somewhat involved, but generally, the book is interesting reading. There is ample evidence of wide study for its preparation. The purpose for writing and the sentiment expressed, give it its greatest value. One does not believe that it will have a wide reading outside of Lutheran circles. Except for much conventional history, one fails to find variety and freshness. F. M. Powell.

Missions Matching the Hour. By Stephen J. Corey, President of the United Christian Missionary Society of the Disciples of Christ. Nashville, 1931. Cokesbury Press. 185 pages.

Revising his "The Preacher and His Missionary Message" published in 1930, Dr. Corey makes the material more "available for general use among laymen, women, and young people". The first three chapters are engaged with the criticism of Missions, and the fourth with "The Challenge of Secularism". Then four chapters make more direct and constructive appeal to Christians by interpreting the motives and results, the place

of Jesus in world thought and the church's need of Missions for its own religion and life.

The work is essentially of the popular type, for the "man who runs" to read, very interesting, very effective for its purpose. Those who know him will feel the expression of Dr. Corey's personality throughout.

While suggestive and helpful "the analysis preceding each chapter" could have been much better done.

W. O. CARVER.

Religions of Old Korea. By Charles Allen Clark, Ph.D., D.D., Professor of Practical Theology in the Presbyterian Theological Seminary of Korea. New York, 1932. Fleming H. Revell Company. 295 pages. Price $2.50.

The fruits of thirty years reading, research and personal observations and interviews lie back of Dr. Clark's full discussion of Buddhism, Confucianism, Shamanism, and numerous cults. Then Christian contacts are traced. It is a most interesting volume with a great mass of facts, quotations, legends, reports of interviews. One might wish that the author had exercised more critical editing of his material, but he has made plain to the reader his sources and leaves the reader to do the editing. The work affords more material for study of its subject than any other single volume. W. O. CARVER.

The Correspondence of Pope Gregory VII. Selected Letters from the Registrum. Translated with an Introduction by Ephraim Emerton, Columbia University Press, 1932. 212 pages Price $3.50.

The 125 Letters, selected carefully for content and chronology, out of the 400 Latin originals, give in English, a clear picture of the "times," church and state, and especially, are they revealing as to the character, purpose and practice of the almost equally famous and infamous Hildebrand!

The Introduction is in thorough accord with Prof. Emerton's fairness and historical perspective. There is perhaps a little too much tendency to accept the traditional estimate of Gregory, and conventionally, to omit many of the darker sides of this arch-politician of the ages. This, however, is righted in translating Gregory's own utterances. In these "Letters" one sees the "real man," and can easily form a private judgment as to Gregory's motives and powers.

This book easily becomes the classic on Gregory VII. The vast amount of detail and drudgery necessary to get at the originals, place it in the very forefront. The careful notes and vivid translations, put Gregory on the stage before our eyes and we listen to him speak as we watch him plan or plot to make the pope supreme over every phase of human life. There is much history of medieval Europe on every page. It is a great contribution. F. M. Powell.

Mysticism and Democracy in the English Commonwealth. By Rufus M. Jones. Harvard University Press. 184 pages. Price $2.00.

Dr. Jones is always a captivating writer, but especially so when he has any phase of mysticism for his theme. In this volume, he not only has his choice subject but he has Europe and especially Great Britain for his background.

One is impressed that the worth of the book is as manifest from the flashes of Church History about the non-mystical sects, as from the certain mystics. Surely the author shows, beyond question, that present day democracy, so placidly enjoyed by most of the world, grew *directly* out of those mystical sects and religionists—often extending back for centuries—but especially active and effective during the commonwealth. Anyone who knows, will appreciate the belated tribute paid to the Anabaptists, the pioneers in all free Christianity and popular government. This is not only an interesting, sympathetic and fair treatment of a great period in world history, but it is a

real and fresh contribution to Church History. One wishes for the book, what one predicts, a wide reading and a serious study of its pages.

F. M. Powell.

The Word of Their Testimony. By Una Roberts Lawrence. Home Mission Board, Atlanta, 1932. 156 pages. Paper 75 cents

Here is a new type of Study Book for Home Missions. To her remarkable gift for living description with dramatic realism Mrs. Roberts has here combined orderly analysis and homiletical skill. The principles, fields and methods of Home Missions are outlined and clearly stated and at all points illustrated with thrilling stories of experiences and observations on Mission fields of the Home Board.

None of Mrs. Roberts' justly popular and very useful books has thus far so utilized all her splendid gifts as this one. It will make Home Missions living and compelling, romantic and realistic, intensely human and gloriously divine.

W. O. Carver.

IV. SOCIAL AND EDUCATIONAL.

The Mastery of Sex Through Psychology and Religion. By Leslie D. Weatherhead. The Macmillan Company, New York. 245 pages. Price $2.00.

Dr. Weatherhead's first volume, "Psychology in the Service of the Soul," indicated how psychology can be made practically useful to religion. Dr. Weatherhead knows modern psychology, has a warm evangelical viewpoint, and loves people. This is a rare combination, indeed. The discussion is remarkably frank without being coarse or familiar. The author recognizes that sex is a fundamental factor in human life, but he carefully avoids the extremes of Havelock Ellis, Freud, John Watson, and others, who make sex the central sun about which all other facts of existence revolve.

In his preface the author tells of the plea of a group of men who came to him on one occasion greatly distressed because of sex over stimulation, the wrong attitude toward sex, and the problems of sex which to them were wholly unsolved. "Has the Church nothing to say about sex?" they asked him. In the effort to apply the principle of Religious Psychology to the problem of badly adjusted individuals, Dr. Weatherhead declares that it is an under-estimate to say that eighty out of a hundred people who have sought his help were in some sort of tangle or difficulty, or were facing some problem in life which grew out of sex, interpreting that word in the widest way. He realized that this is a tremendously important field for the study of one who has devoted his life to helping people out of trouble. He does not propose to eliminate the scientific physician, nor does he encourage quackery of the so-called psycho-analytical kind, being convinced that this is the field of the competent, trained physician. A glance at the table of contents will indicate how practically and exhaustively the subject is dealt with:

"The Mistake of Silence and Ignorance"—"What Then Should Be Known?"—"Comradeship and Flirting," "The True Approach to Marriage," "The Unhappy Marriage," "The Question of Birth Control," "A Message to Those Who Do Not Marry," "The Mishandled Sex Life," "Sex and Society," "Healthymindedness."

The warning should be given that this is not a book for immature readers, but for mature men and women who are in position to understand and appreciate the revelations which are made in Dr. Weatherhead's discussion. He has made considerable use of the case study method, the result being some very intimate glimpses into the lives of people with more or less perverted sex instincts. His great contribution, of course, is the technique for dealing with sex maladjustments which he suggests, growing out of wide experience and critical study. This is a good book to put into the hands of intelligent parents who are faced with the responsibility of bringing wholseome sex information to their children. G. S. Dobbins.

Youth and Creative Living. By Cynthia Pearl Maus. Ray Long and Richard R. Smith, Inc., New York. 167 pages Price $1.25.

Miss Maus is one of the best known figures in America in the field of young people's work. For twenty-five years she has served as a special worker of the Disciples of Christ, and has written three books which have attained wide circulation—Youth and the Church, Youth Organized for Religious Education, and Teaching the Youth of the Church. This book is quite a departure from her other writings, which have dealt largely with plans of organization, theories and methods of teaching, and the more technical aspects of the Young People's Movement. "Youth and Creative Living" is primarily inspirational and devotional. It is full of fine philosophy, inspiring idealism, quotable poetry, epigrammatic phrases, pungent paragraphs, thought-provoking questions. Miss Maus is a speaker of renown,

and one is inclined to believe that these chapters are some of her best speeches reduced to written form.

Miss Maus has the happy faculty of being inspiring and uplifting without being "preachy". There is a directness and frankness about her sentences that give them vitality and power. Those who are called upon often to speak to young people will find in this little book a wealth of helpful ideas that are original and provocative. Pastors and young people's leaders will especially welcome this series of addresses, or essays dealing with some of the most intimate problems of modern youth.

G. S. Dobbins.

Religious Education in the Rural Church. By Henry W. McLaughlin, D.D. Fleming H. Revell Company, New York. 220 pages. Price $1.50.

Dr. McLaughlin, who is Director of Country Church Work of the Presbyterian Church, has brought together and organized a great deal of exceedingly valuable material dealing with the educational opportunities and needs of southern rural churches. Dr. McLaughlin has had wide experience as a country pastor, and for many years has served his denomination as Director of Country Church Work in the South. He states in his preface that the place selected for the preparation of the book was not a city office, but the open country, near New Providence Church in Rockbridge County, Virginia, where he was pastor for sixteen years.

Dr. McLaughlin, after thirty years of study of the country church, reached the deliberate conclusion that its greatest weakness is in its program of Religious Education. At the same time he was convinced that its greatest field of opportunity lies in the devising and carrying out of an adequate educational program. In consequence, it was decided that the topic for discussion at the Round Table in the Institute of Public Affairs at the University of Virginia, in 1931, should be "Religious

Education in the Rural Church.'' A remarkably capable group of men assembled for this discussion, and much of the contents of this volume grew out of the discussions of the Institute of Public Affairs. The book, therefore, is a composite, but is all the more valuable because it represents many points of view. Dr. McLaughlin has organied the materials with much skill, and linked up the various contributions by means of comments and interpretations that keep the book from being a mere collection of quotations.

There is altogether too little literature on the Country Church, and particularly the Country Sunday School. Students of the rural church problem will welcome this addition to the literature of a great subject. G. S. Dobbins.

Social Perplexities. By Allan A. Hunter. Published by Ray Long and Richard Smith. 176 pages. Price $1.50.

There are many books on the subjects discussed in this volume, but it is well worth while because of its spirit and outlook. Besides the author's own discussion there is appended for each chapter a selected bibliography for those who would like to pursue further study. There are eight chapters as follows: ''Wanted: An Integrated World'', ''Swords and Sovereignty'', ''Mammon'', ''Color'', ''Marriage Tensions'', ''Between Youth and Age,'' ''Creeds'', and ''Conflicts Within.''

The author thinks that these and other social perplexities should be approached through great personalities, and among those suggested among our contemporaries are Gandhi, Schweitzer and Kogawa. ''But,'' he says, it is in the Inescapable Galilean that we glimpse in greatest degree 'the everlasting creative spirit that moves toward wholeness','' So throughout Jesus is in the forefront, and appeal is made to a rising Christian conscience. The book makes interesting reading and is written in a manner that should appeal to young men and women. It will do good. J. B. Weatherspoon.

The Up-to-Date Sunday School—Its Organization and Administration. By J. Elmer Russell. Fleming H. Revell Company, New York. 245 pages. Price $1.75.

The author is a Field Representative of the Board of Christian Education of the Presbyterian Church, U. S. A. The book, he tells us, is the outgrowth of an experience of twenty-five years as a pastor wrestling with the educational tasks of churches of widely varying types. The discussions are intended to be practical rather than theoretical, and to provide a sort of pass-book dealing with every phase of modern Sunday-school organization and administration. Mr. Russell is a disciple of Professor George H. Betts, of Northwestern University and holds to the view that evangelism is the "mopping up process" after Christian Education. That is to say, if Christian Education did its work perfectly, there would be no need of evangelism, since children would be kept in the Kingdom of God rather than having to be brought into it after having been allowed to slip away. This point of view is not argued, but rather taken for granted. Having set forth the purpose of Religious Education, the author proceeds to outline the ways and means by which this purpose is to be achieved. He lists and evaluates the various educational agencies at the disposal of a church. He then proposes a unified program of Religious Education, including a graded Sunday-school, with its various departments; following this, he outlines the organization necessary to maintain the church school at its highest point of efficiency. There is an excellent chapter devoted to building and equipment, a fairly good chapter dealing with the pupils, and an instructive chapter on the teachers. In the last three chapters the author breaks away from the traditional more than anywhere else in the book, as he deals with "Service and Play," "More Time for Religious Education," and "Standards, Tests, Planning."

The book is elementary and practical, but contains much of real value to the pastor, the superintendent, the director of Religious Education, and general officers of the church school. Its chief value lies in the fact that it gives a comprehensive view

of the church at work in the field of education, rather than dealing with the Sunday-school as merely an organization of the church. Its underlying, theological assumption is objectionable to those who take the New Testament at its face value; but its discussion of practical ways and means for securing a better type of Religious Education may be studied with profit by any Sunday-school worker. G. S. Dobbins.

New Tendencies in Teaching Religion. By Harold J. Sheridan. The Abingdon Press, New York. 112 pages. Price $1.25.

If one desires a clear, brief, comprehensive, analytical statement of the so-called "New Education," he will find it admirably presented in this small volume. Its size is out of all proportion to its comprehensiveness. Other writers would have labored through many chapters and hundreds of pages to give us what Professor Sheridan has written in a little more than a hundred pages.

The first chapter deals with "The Emergence of New Methods," and in a half dozen pages describes the course over which we have come to our present emphasis in education. "The Life-Situation Approach to Teaching" characterizes aptly the heart of the new theory of education, and "The Place of Activity in Learning" brings us face to face with the "Project Principle" about which so much has been said in recent years. Professor Sheridan shows then how the emphasis on interest and attitude has revolutionized teaching practice, and given us a new curriculum. The new philosophy of education sponsored by Dewey, Thorndyke, Kilpatrick, Hart and others has brought about an insistent demand for creative education, and the "New Education" is in large measure the result of more or less scientific effort to supply this demand. The crowding into our schools of great numbers of people, both children and adults, has given rise to many problems of group education, and much experimentation is taking place looking toward the handling of groups

with something of the same efficiency with which the teacher may deal wth individuals. Under the heading, "Systematic and Opportunistic Teaching," Professor Sheridan discusses the question as to the extent to which teaching should be planned in advance. It is possible he points out, for the educator to lay out a program of work to cover the entire school period and to follow it closely. On the other hand, the teacher may meet the pupils without a predetermined plan and be guided by the events of the day. The modern tendency is in the latter direction. Perhaps the most interesting chapter is under the heading, "Some Implications of the New Methods." The author thinks that these new conceptions will eventually give us a new type of building and equipment; a new program of activity, projects, contacts, shared interests; a new type of grading based on need and capacity, rather than chronological or mental age; radical changes in text books, which will be more guide to research than materials to be learned; and a new conception of the teacher as diagnostician, whose function is that guidance, prescription, stimulation to creativeness, acquainting with resources rather than the learning of ready-made solutions to problems.

In a word, there is a distinct "modernism" in education, and it is boldly challenging the "fundamentalism" of the past. The author does not take sides, but presents an evaluation of both types of education with fairness and vigor. This is a book well worth the serious consideration of every thoughtful student of modern education. G. S. Dobbins.

V. HOMILETICAL, PRACTICAL, BIOGRAPHICAL.

John Wesley. By C. E. Vulliamy. Chas. Scribner's Sons. 1932. 370 pages. Price $3.00.

One may wonder if everything has not been said about John Wesley and the Methodist movement of the 18th Century. The answer, and in the negative, will be found before one has read ten pages in this remarkable book. This is *the* biography of Wesley. Hitherto, there have been two types: those that over colored the brush, and those—the usual muck-raker—that had little but slime with which to tint the picture. This book is neither, but a true picture of one of the world's greatest characters, a man, a man of God, with a great vision and a spotless soul, but a man of human frailties, poor judgments, often, and some sentiments that mix poorly with other traits of his great character.

This unusually interesting book is divided into twenty-four chapters, each one of which is a gem, and the entire life, with its many connections, is traced sympathetically, but without fulsome praise or cheap condemnation. In other words the author gives a true picture based on history. The author is an artist in description and can generally portray what he despises without rancor. Seemingly, he has never quite understood Calvinism and can hardly speak respectfully of it, altho it doubtless saved Wesley from other extravagances and feeble judgments.

There is a fresh value in this biography in its giving the full circumstances and background of the few incidents in which Wesley has been seriously attacked. Generally, the author does not give the conclusion, but states the facts so that one can draw the conclusion. Without a trace of irritation the author lays bare the snobbery, the sins and the smallness of the Church of England. Nothing was too low or too mean for official

Angelicanism to stoop to in its hatred and persecution. The most interesting chapter, perhaps is "The Great Vulgar" (XVII) in which the author lets Wesley describe the silly shallowness of the gentry in general and the aristocracy in particular. This throws new light on the fact that Wesley, tho one of the most cultured men of his day, spent most of his long ministry among the working and middle classes.

The persecutions, vandalisms and hoodlumisms are given, often with the name of the "bishop" who led the work. Many times the clergyman was also magistrate, and while these always feared Wesley himself, they vented their puny viciousness upon his followers, helpers and property. It is interesting, in view of recent animadversions on the subject of Prohibition, to note that the vilest leader of the most vicious Irish mobs against the Methodists was Nicholas Butler! perhaps there is nothing in a name. This book will be treasured by all who love truth, who strive for sincerity and despise littleness and indecency wherever found and whatever named. F. M. Powell.

The Lutheran Hour. By Walter A. Maeir, Ph.D. Concordia Publishing House, St. Louis. 1931. 324 pages.

The Concordia Theological Seminary long has been recognized as a bulwark of scholarship, evangelical doctrine and unselfish Christian service. So it was but natural when the clergy of the Lutheran Church, The Lutheran Layman's League and the International Walther League assumed the financial burden and the infinite business detail in securing the gigantic broadcasting "hook up" for the "Lutheran Hour", that they should likewise seek the services of Dr. Maier, Professor of Old Testament, Concordia Seminary, to be the messenger.

This volume contains thirty-seven of these vital messages, seriously prepared and carefully revised for publication, after repeated and widely extended requests that these messages be made permanent became almost a demand.

These messages are unique in that the avowed purpose was to present God as He is revealed in Christ Jesus. There is never a waver from that purpose, nor is there anything but the ripest scholarship. There is advantage and disadvantage in radio preaching, but the preacher here takes for granted that his listeners will hear him through—and doubtless he was right—and that multitudes of them do not know Christ, and thus located, himself, he deals only with those eternal, spiritual verities which are universal. This he does in a most engaging manner. Little wonder that thousands who listened breathlessly while he spoke, should long to read and study them at leisure and will. This book is the answer, and a compelling helpful one.

F. M. Powell

The Clinic of a Cleric. By W. A. Cameron. Published by Ray Long and Richard R. Smith. 249 pages. Price $2.00.

The author of this book for ministers has had a large experience in dealing personally with troubled souls. For a number of years in the pastorate he has ministered to hundreds of people in a sort of "confessional". He has also conducted a confessional page in the Toronto *Star Weekly* for three years. It is therefore with an unusual degree of knowledge of the kinds of problems men face and the spirit in which they seek the counsel of ministers that he offers to share the fruits of his experiences with pastors. This is not a book of cases and for that reason the title is a little misleading. But although one wishes that illustrations from such a wide experiences had been used more freely, the knowledge that the author speaks of the problems which he discusses in the light of first-hand dealing with men lends interest and a certain authority to what he has to say.

The first three chapters, which are rather introductory to the body of the book, emphasize (1) the importance of confession in individual experience and the value of the minister's service in inviting the confidence of men and helping them through

private counsel: (2) the importance of a knowledge of psychology and the application of psychological principles in the preacher's spiritual ministry; and (3) the fact that in religious experience is the best mind cure, the secret of inward peace. There follow fourteen chapters dealing in a most interesting, lucid and practical way with as many types of problems which men experience and which ministers must help them to solve. Among them are the experience of fear, failure, worry, handicaps, physical suffering; the problems of temptation, play, freedom, cynicism, escaping one's past, and facing the future. The discussions are illuminated and adorned by a copious use of references and quotations from the best literature. The book is worthy of a place in every preacher's library, both for the good it will do him, and the usable material which it contains.

J. B. Weatherspoon.

The Day of Worship. By Sixteen Contributors; edited by William Watters Davis. The Macmillan Company, New York 164 pages. Price $1.00.

What is to become of Sunday, the Lord's day, the day of worship? A group of sixteen writers have faced this question, and proceeded to work out a number of suggestions intended to help preserve the sabbath, and make it a more vital and valuable religious asset. Dr. Erdman presents the case none too strongly when he tells us that sabbath observance or sabbath desecration is one of the vital questions now confronting both church and state. He goes on to show that the abolition of the sabbath would mean the most serious blow conceivable to religious worship and to all religious activities and influences, and the destruction of religion would mean the undermining of morality and the overthrow of organized society. He quotes Disraeli as saying, "The sabbath is the corner-stone of civilization." If all this is true, what then shall we do to restore Sunday to its rightful place as the day of worship? Bishop Candler

makes answer as he tells us how we are to make the most of Bible study and Bible reading on the Lord's day. Dr. Howard Kelly, a famous Christian physician of Baltimore, points out the indispensable physical value to be derived from a proper observance of Sunday. Dr. I. J. Van Ness, our own Executive Secretary of the Sunday School Board, presents in keen and incisive fashion the problem of Sunday and the home, and shows how the home must meet new conditions with new methods of making Sunday a day of rest and worship. Dr. Forlines, of the Westminster Theological Seminary, discusses the place of the Lord's day in the light of the church, and shows how the church is to help make Sunday the best day of the week. Reverend Floyd W. Tomkins, Rector of the Church of the Holy Trinity of Philadelphia, has a sane and helpful chapter on "The Day and Recreation" and Dr. Arthur M. Sherman, a noted missionary secretary, interprets the significance of the Lord's day for the non-Christian world and the missionary enterprise. Bishop McConnell has a strong word on "The Day and Industry," and Mr. Roger W. Babson makes a remarkable contribution in his discussion of "The Lord's Day and Business."

Here is a book that ought to have wide reading and study. It would make a most excellent series of studies for a prayer meeting group, or for a young people's or adult's discussion group, or for a men's or women's church club meeting. It goes to the heart of one of the most pressing religious problems of our day—a problem that demands more than discussion, and must have a practical solution if our church life is not too disintegrated. It is a book that every pastor ought to have.

G. S. Dobbins.

Jesus Came Preaching. By George A. Buttrick. Published by Scribners. 239 pages. Price $2.50.

In this discussion of Christian preaching in the new age by Dr. Buttrick the Yale Lectures maintain their high standard.

The first chapter faces the question that has disturbed many timorous souls, "Is there room for the preacher to-day?" And in arriving at an affirmative answer the author examines the origin of the urge to preach, the place and power of words when they are the expression of a fervent soul, and the superiority of a loving presence over other means of communication. Without minimizing the power of the preacher's competitions in literature, movies, radio and whatnot, the preacher who has a message of Light and Power has an incontestable place in the modern world. The second chapter gives consideration to a further question that has arisen in some quarters: "Is Christ still the preacher's authority?" For those who have no doubt about it the discussion has re-enforcement in a fine discussion of the fulness of Christ's authority and his claim upon the central place in preaching. "Christian preaching in our day has that one Word from which all other words derive their life. The cults of our day have in their night a thousand stars: our gospel has but one Sun. All *our* arguments are clinched and all our commands are sealed, in Him. *We* test all worlds by the spectrum-colors of His soul, who is the one white Light."

In the three succeeding chapters Dr. Buttrick examines the characteristics of the modern mind and the preacher's task of preaching Christ to the social order and to the individual. He represents the growing conviction of the modern ministry which has been all too slow in forming, when he says, "The social gospel, so-called, and the individual gospel are not two; they are the terms of one paradox. It has been written: 'If religion ends with the individual, it ends.' Verily. But if it does not begin with the individual, it never begins, and has no being." We have one gospel, not two, and preaching to the social order concerning social relationships is as really a part of the modern preachers task, as preaching is to the individual as an answer to his personal problems. For this two-fold task the preacher must know the modern mind.

There follow illuminating chapters on "The Craftsmanship of the Preacher," "The Personality of the Preacher", and "The

Preaching of the Cross.'' Lamenting the fact that ''modern preaching, judging it in its whole range'', has lost the apostolic accent of the cross. Dr. Buttrick, pleads for its restoration. Although he does not speak the language of traditional views of the atonement, his insistence upon the essential centrality of the Cross will have the hearty ''Amens'' of all evangelicals. ''Despite our contentious theories, mankind looks to Calvary as to some secret of power and hope''. Answering the question: What shall be our preaching of the Cross? he says, ''Preach the Cross as the revelation of God, as the one clue in an often unintelligible world. . . . Preach the Cross as the way to life—as the best wisdom of human conduct. . . . Preach the Cross as God's power. . . Preach the Cross as salvation from sin and unto life eternal.'' Preachers everywhere will welcome this notable book for its optimism, its earnestness, its truth and its inspiration. J. B. WEATHERSPOON.

White Echoes, from Sermons by John E. White. Prepared by Annie D. Denmark, President Anderson College, S. C., with an Introduction by W. J. McGlothlin. Baptist Sunday School Board, 1932. 214 pages. Price $1.50.

The late Jno. E. White was a great preacher and a great soul. These ''Echoes'' from Pres. Denmark, a faithful friend and parishioner, are the result of her years of attendance upon his fruitful ministry, and, as an expression of her gratitude for the blessings of his ministry upon her life, she often took down in long hand the heart and gist of his sermons. Pres. Denmark has many more manuscripts, but these that are sent forth here, were carefully revised by Dr. White from her notes, and together they had hoped to publish a larger volume. The twenty-four messages here given are rich treasures from a fruitful ministry. All who knew and loved Dr. White will greatly prize the little book, and will be grateful always to Pres. Denmark for making permanent these ''Echoes'' of help and blessing F. M. POWELL.

A Lamp Unto My Feet. By John R. Gunn. Published by Ray Long and Richard R. Smith. 177 pages Price $1 50.

Preachers usually like full-length sermons in the books they buy, but they will like this one although there are one hundred and sixteen in the small volume. They are not full-length, but they are full-depth, and touch upon the spiritual needs of our day. They were first written as three minute sermons for newspapers and are now put in book form at the request of many readers. As in his "Homely Homilies" Dr. Gunn shows keen spiritual insight, and with faithful interpretation of the Scriptures can skilfully point a lesson for bewildered or discouraged souls in a few words. The studies are full of suggestion for sermons, prayer meeting talks, and devotional talks.

J. B. WEATHERSPOON.

Follow Thou Me. By George W. Truett. Published by Baptist Sunday School Board, Nashville. 241 pages. Price $2.00.

Thanks are due to Drs. Van Ness and James for persuading Dr. Truett to give these sermons for publication. They will be welcomed by thousands who have been blessed by the great preacher's ministry. To read them is to be warmed and stirred by the gospel that is in them, and the inescapable tone of spiritual earnestness that breathes in every one. The dignity of the titles, the simplicity of the language, the appropriateness of illustration, the abundant use of the Scriptures, the directness and urgency of appeal, the preacher's own assurance of his message, are some of the qualities of these sermons that the reader cannot miss. Instead of inviting criticism these messages help our spirits.

J. B. WEATHERSPOON.

VI. MISCELLANEOUS.

The Inside Story of the Harding Tragedy. By Harry M. Daugherty, Attorney-General, U. S., 1921-1924; in Collaboration with Thomas Dixon. New York, 1932. The Churchill Company. 323 pages.

Surely America's experiences in the last fifteen years ought to teach us the impossibility of sanctifying war and also the utter delusion of worshiping the gods of Mammon and prosperity. How the forces of evil have blackened the pages of what many thought would be a record of nobility and high idealism!

President Harding was the victim of friend and enemies alike, and of a character none too strong in either conviction or will power, although probably a man of good intentions and generally upright desires. No other president except Hoover has been so viciously maligned or the subject of such elaborate and unscrupulous efforts to destroy him by any and all means.

It is no wonder that his Attorney General—almost universally believed to be Harding's evil genius—has come to the defense. It was not difficult to expose the vilest of the assaults on Mr. Harding. No one knew better than Mr. Daugherty the facts, and he was himself most seriously involved. Mr. Dixon probably had excellent reasons for linking his remarkable gift of dramatic description and forceful expression to Mr. Daugherty's assembling facts and claims. Together they have made a remarkably interesting story, and no doubt have made clear many of the motives and moves of the assaults on Mr. Harding and his administration. Unfortunately Mr. Daugherty, who must supply the factual side of the story, does not command public confidence in any very high degree, and Dr. Dixon could not know the facts.

The book is more the story of Daugherty and more a defense of him than of Harding; yet it does leave Harding more nearly vindicated than it does Daugherty in the minds of those who

know the history well enough to recall facts that are either wholly omitted or only partially related.

Mr. Daugherty is evidently a very able man and played a powerful part in political history for a generation, although he probably had more help in these great dramas than appears in these pages. He plays so large a role in this story as to remind one of Tumulty's story of "Woodrow Wilson as I Knew Him", concerning which this writer suggested that to conform to the story the title should have been "Woodrow Wilson As I Made Him". The present volume might well be styled: "How the United States Failed to Appreciate Daugherty's Gift of Harding."

While this work goes a long way to clearing the name of Harding of its viler aspersions it is not possible to accept it as closing the story of that administration which was truly tragic and was made the subject of unspeakable slander.

W. O. Carver.

Bells of India. By Ethel Cody Higginbottom, Author of "Through Teakwood Windows". New York, 1931. Fleming H. Revell Company. 172 pages. $1.50.

Mrs. Higginbottom has most realistically sounded through these seven "Stories of Life in the Great Peninsula" the characteristic bells one hears in India, bells of the sacred cow, the donkey, the goat, the elephant, the oxen, and bells of the temple and the mission school.

The individuals and the families upon which the reader here looks with vivid clearness are of different castes, classes and circumstances, so that the general impression resulting comprehends many phases of life in India.

Here is the pathos of heathenism, the sympathy of humanity, the joy of deliverance, the hope of a new order. It is all done in the forms of narration and description, and with irresistible

truthfulness. There is no moralizing, no arguing. You are taken about India and permitted to look in on its life with its age-old evils, and on the changes which Jesus Christ makes in various situations. You see and hear and feel India as you read. W. O. CARVER

The Way of a Man With a Maid. By Clarence E. Macartney. Published by the Cokesbury Press. 176 pages. Price $1.50.

This is a series of twelve Sunday evening sermons dealing with the relationships between men and women, and based on Bible stories. Into these sermons are wrought vital messages on marriage and the family. The author deals also with such modern problems as companionate marriage, self-expression, free love, and divorce. Only three of the subjects are from the New Testament, "Herod and Herodias" and "Jesus and the Woman Who Was a Sinner, and Pilate and Claudia. Those from the Old Testament include the stories of Joseph and Potiphar's wife, Boaz and Ruth, and David and Bathsheba. There is great need to-day for the Bible teaching on the subjects here discussed, and Dr. Macartney's sermons will be found helpful. J. B. WEATHERSPOON.

Lyra Mystica, An Anthology of Mystical Verse. With an Introduction by Dean Inge. Edited by Charles Carroll Albertson. The Macmillan Company. 1932. 496 pages. Price $3.00.

The "bibliography" alone of this rare volume is worth many times the price of the book to any student of the history of mysticism. The editor has combed the literature of every age and people, and has brought this widely scattered and separate verse into a remarkable unity. Even if there were no unity the single selections make a highly prized volume, but since there is un-

conscious kinship in the most remote mystic with all others, these selections really produce an artistic history of the essential mystic.

Wherever possible the nation, the century and the author is given. The sheer toil in getting together these selections amazes as one goes through these compelling pages. To the lover of poetry, to the student of religions, and especially to the historian Lyra Mystica will be not only a great find but a priceless possession. It not only includes practically every type of mind and mystic, but milleniums of time are brought into service.

F. M. POWELL.

T. N. T. By Edwin Marshall Hadley. Chicago, The Tower Press, 1932. 105 pages. Paper 50 cents.

This is a companion volume of *"Sinister Shadows"*, by the same author. Its purpose is to arouse and terrify Americans into militant opposition to communism. Its especial warning is against the encouragement and the extensive teaching of communism in educational institutions in the United States; but it extends its exposures and denunciations in all directions and is particularly violent toward the Federal Council of the Churches of Christ.

The work is crowded with newspaper quotations and other "evidence" with which it makes up lurid pictures. It gives names of individuals and institutions, dates and places, in explicit detail.

There are two difficulties, at least with the work. The first is that it uses without discrimination or critical investigation statements from all sorts of sources. A second difficulty is the radical and valid denunciation of all men and ideas that do not jibe with the author's own particular views about patriotism, conservatism, traditions, national defense, etc. No "Russian Red" could outdo this author for "radicalism" at the other pole. Its premises and its facts both need scrutiny.

W. O. CARVER.

THE Service Annuity, a Contributory Income Plan now being operated by the Relief and Annuity Board of the Southern Baptist Convention, provides a NECESSARY MINISTRY TO MINISTERS. This ministry is predicated upon the service which ministers are rendering to the churches and upon the support which the churches are Scripturally bound to provide for their ministers This ministry is therefore no cheapening concession to ministers. It does not pamper them. It provides only that which is good for both the ministers and their churches. It is based upon the soundest ethics and the purest justice. It does not build post-mortem estates, but living incomes which will be continued to their surviving dependents.

The churches properly expect their ministers to turn their backs on the sources of worldly gain. The ministers who do this have reason to expect that their churches shall provide for the proper upkeep of themselves and their families while they serve. But ministers have a right to expect something more of their churches than merely their current support. Right-thinking ministers loathe the thought of abject dependency in their old age or physical disability. Is it too much to say that right-thinking churches should loathe the thought of permitting their ministers ever to experience the pangs of degrading dependency?

In view of the nature of the minister's calling and his necessary engrossment in meeting the multitudinous and exacting demands of that calling, it is only reasonable that he be given every possible assurance of a protecting retirement income for himself and a reasonable upkeep for any surviving dependents.

The Service Annuity is in operation and though the membership is small it is being operated upon a sound actuarial basis. It is destined to grow to great proportions. Every minister and church agreeing to participate in these earlier days of its operation will render a service to the entire ministry and the denomination.

Correspondence invited.

The Relief and Annuity Board of the Southern Baptist Convention

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